Boyd Camak

Monthly Archives: March 2025

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Previous Hypocrisy

PDF of early blog posts… from backup files
September 5, 2025
These intrusive sports betting sites ads on Spotify are legalized crime.
September 5, 2025
(no title)
September 5,

God for sale. Inquire within .

Edit

Posted on March 31, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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“Not every on who says to

Edit

When I started in tech sales circa 2007, one of the first things they said in training was, you don't want to sound like vendor verbal vomit. This blog is vendor verbal vomit. The only thing I have to sell is sin, confusion, blindness, vice, disorder, profanity, despair, and death. I hear that sometimes the Holy Spirit uses this

2025
Stigma is not changed directly: “Change your opinion about X.” It probably has to be changed by a life disruption that triggers a more comprehensive shift in perception.
September 5, 2025
podcast outtake
September 4, 2025
priority scramble?
September 4, 2025
Jesus is for people.
September 3, 2025
(no title)
September 3, 2025
Here’s a quick AI summary. I hope it helps someone.
September 3, 2025

me, ‘Lord, Lord,’ shall enter the kingdom of heaven…

Posted on March 31, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

“Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.

On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’

And then will I declare to them, ‘I never knew you; depart from me, you evildoers.’

Matthew 7:21-23 RSV-CE

These verses are not only about attention grabbing religious activity.

They could also apply to mundane items on my to-do list. Important,

collage of cliches and foolishness to do some good.

FREE. TAKE IT.
ABANDONED SECTION
Thrown / Disoriented / Unmoored
[DRAFT--better blog navigation under construction]
About
art and music (draft)
Contact Me
expired
fine print
topics etc. (draft)

FREE. TAKE IT.
September 2, 2025
hot take: The enemy is delighted that I spend most of my time thinking about the implications of my *ideas about God's love* rather than the implications of God's love itself.
August 15, 2025
hot take: why can't we just say "God loves you," and leave it at that?
August 15, 2025
hot take: most theology is demonic.
August 15, 2025
WTF? (cf. The Apostle Paul)
August 13, 2025
Change How You See the

responsible-sounding things. Maybe even explicitly religious activity.

It's very easy for me to start down a path of activity as prompted by the Holy Spirit, but then get so caught up in the activity itself, that I don't pause to listen to the Holy Spirit for additional instructions—which could involve moving back to a core responsibility—like changing diapers or packing lunches—and just when I was starting to have some fun with the change of pace.

I have to be ready to surrender *everything* at any point in time—that's just how the kingdom of heaven works. If I'm not willing to avoid clinging to anything other than Christ, then that means I am letting go of the *only* source of wisdom, strength, and interior peace and freedom.

If I'm drowning, I might prefer the texture of a rock, but I'd better grab the floating life ring instead.

This became *extra clear* [sic] to me lately as I have found myself stuck in the center of conflicting responsibilities—important responsibilities—but where fulfilling one would result in failing one or more others.

I have discussed this at length with trusted people.

World (For the Better) | LITTLE BY LITTLE | Fr Columba Jordan CFR August 12, 2025
from a theological dialogue with a fellow church nerd August 12, 2025
Breaking False Peace: Camak's Confrontational Non-Violence August 12, 2025
(no title) August 11, 2025
nugget from a draft I'm working on: Radical contentment: God will provide. And if not, He is crucified with us, and we with Him. August 11, 2025

The riddle cannot be answered with human wisdom.

I am *forced* to lean on the Holy Spirit moment by moment. There is no other responsible path forward.

The funny thing is—I can apply this same approach with my other responsibilities too.

I don't have to answer every question, do every task right when I'm asked—or ever.

"Lord, Lord, I answered every email in your name, volunteered for every church committee in your name, worked overtime in your name, did my devotions every day no matter what in your name, kept up with every parenting tip in your name, shared my testimony/wrote blog posts in your name."

"And then will I declare to them, 'I never knew you; depart from me…."

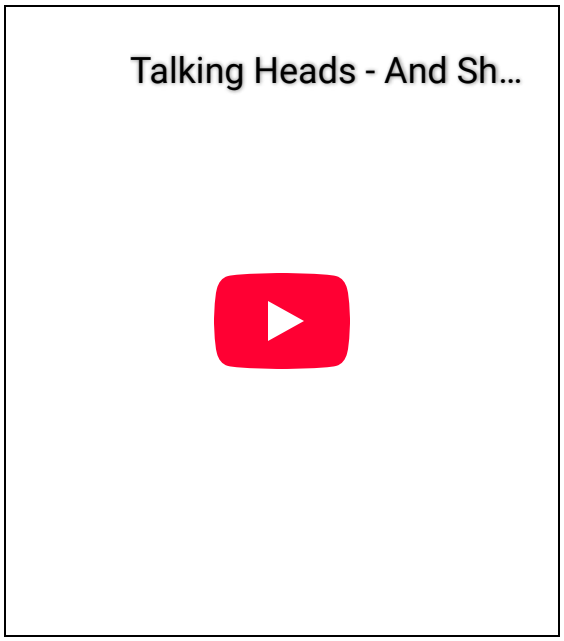
| Tagged bible, christianity, faith, god, jesus | Leave a comment

Posted on March 29, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5)

Edit

If we're going to focus on something irrelevant to the gospel, I think that we could come up with something better than western civilization. August 11, 2025
for a young person in pain August 10, 2025
broken vessel dad August 10, 2025
zine 1.0 + ebook (both free) August 10, 2025
(no title) August 10, 2025
Burned by Grace: an underground testimony August 10, 2025
Interior Freedom from Luke 12:32–40 August 9, 2025
pulling together an e-book…

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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from a book review

Edit

Posted on March 28, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

"Moreover, because the Church ultimately draws her life from the eternal Word of God, the Church's calling is never to jostle anxiously for position, status, or "market share" with other human agencies, but to allow the Word to infuse and recreate us from the inside out, enabling more than would ever be humanly possible."

here are some one-liners I pulled from the archives August 8, 2025
(no title) August 7, 2025
Don't be afraid to fire your doctors, therapists, and other providers. Trust your gut. August 7, 2025
Hell is the Pathway to Heaven August 7, 2025
Discerning the Right University: An Issue-Spotting Frame work August 6, 2025
The Naked Gospel: A Manifesto of the Soul August 5, 2025
Discuss what these sources say about Core Theological Concepts, in the larger context of Boyd

https://www.churchtimes.co.uk/articles/2018/21-december/books-arts/book-reviews/christ-the-heart-of-creation-by-rowan-williams

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Posted on March 28, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

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THE GREAT PARADOX

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the misuse of the phrase "being vulnera ble"

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Posted on March 27, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

According to the Merriam-Webster online dictionary, the word *vulnerable*

Camak's Spiritual Journey & Theology. August 5, 2025
What is the gospel? August 5, 2025
podcast: Beyond Perfect: Forging Authentic Faith in Life's Crucible August 4, 2025
✝️ Signposts from the Front August 4, 2025
Too Catholic to be Catholic? August 4, 2025
From Strategies to Surrender: A Spiritual Journey Beyond Self-Help August 4, 2025
Calling Off the Cavalry August 3, 2025
The Trinity and the Surrender of Burdens August 3, 2025
The Danger of Conventional W

means "capable of being physically or emotionally wounded."

Now if there is one thing I'm not, it's a therapist, and I want to be careful to stay in my lane here,

but I dislike the phrase "being vulnerable" as a catch-all for any and all sharing about our challenges being human.

In fact, being vulnerable means *not* sharing my challenges with supportive trusted people.

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isdom August 3, 2025
flower power? August 2, 2025
Beyond Dominance: Saint Joseph and the Radical Reimagining of Biblical Manhood August 2, 2025
When Theology Becomes Trauma: A Personal Appeal to Those Questioning Calvinism August 1, 2025
Embracing_the_Outsider__Finding_Profound_Truth_in_Ordinary_Life.m4a August 1, 2025
Does Camak's writing here have anything to offer young adult men? July 31, 2025
podcast: From Overwhelm to Holy Foolishness July 31, 2025

Posted on March 27, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Edit

There is a certain peace that comes with a constellation of problems that is impenetrable by human effort and analysis—even when shared with trusted friends. A situation that forces me to be still and reject repetitive analysis or self-driven problem solving.

| Tagged Thrown / Disoriented / Unmoored | Leave a comment

Posted on March 25, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Edit

I think it is arguable that my (not unique) view below could build on Sacks "non-answer answer" warning that taking a God's eye view would cause us to no longer be human. The "non-answer answer" of God/Jesus on a cross shows that God is not a clinically aloof surgeon or diplomat, but is clearly suffering deeply alongside of us. (See Jürgen Moltmann The Crucified God (??? I think). It's still not an "answer" in the traditional sense, but it is still a "Word" from God that

The Sower and the Ravens: Trust Beyond Strategy July 31, 2025
overwhelm –> our life, “conceived by the Holy Spirit” July 31, 2025
The Flight to Egypt July 31, 2025
a personal meditation on the dangers of spiritual pride and the quiet dignity of ordinary faith July 31, 2025
a note of encouragement to all of us July 31, 2025
Navigating the Unlit Path July 30, 2025
notes to self 7.30.25 July 30, 2025
“After you.” “No. After you.” July 30, 2025
What Saint Joseph Teaches Me

demonstrates compassion and solidarity without causing us to cease being human by becoming God. Rather it is is God becoming human, while remaining God at the same time, and also creating a safe pathway for us to become god after all, (God became man, so that msn could become god, Theosis etc.)

Bullshit

catholic-daily-reflections.com/2025/03/23/the-permissive-will-of-god-4/ “Consider any suffering you have endured and embrace it freely, knowing that if God permitted it, then He certainly has some greater purpose in mind.” Bullshit. Any “explanation” of the “problem of evil” (including the “explanation” in the above

What about Sacks on Judaism’s view of evil in this article: https://rabbisacks.org/ar the-highest-form-of-charity-is-to-find-someone-else-a-job/

In the article “Why the Highest Form of Charity is to Find Someone Else a Job,” Rabbi Sacks addresses Judaism’s view of evil within the broader context of responsibility,

About Fatherhood and Masculine Strength July 29, 2025
Choose your own title from a list at the end of this reflection. July 28, 2025
Check, please. July 28, 2025
Milarepa vs. Moses the Black July 28, 2025
#solidarity #suffering #deliverance July 27, 2025
field notes 7.27.25 July 27, 2025
Saying His Name in the Chaos: Not a Curse, But a Cry July 27, 2025
stumbled across this–It's not just about being single or married, it's about the joy of understanding our life

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What about Sacks on Judaism's view of evil in this article: https://rabbisacks.org/archive/why-the-highest-form-of-charity-is-to-find-someone-else-a-job/

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In the article "Why the Highest Form of Charity is to Find Someone Else a

circumstances in the context of God's love for each one of His children
July 26, 2025
A Rabbi, a Buddhist, and I walk into a bar…a synthesis of some evening thoughts via Buddhist AI on loan (with a message of caveat emptor).
July 26, 2025
I had a professor in college who—anytime he had a mental slip—would say: "I only made one mistake, and that was once when I thought I did." 🤣🤣 July 26, 2025
Gram Parsons & Emmylou Harris – Country Baptizing vs. Huck

Job," Rabbi Sacks addresses Judaism's view of evil within the broader context of responsibility, justice, and human action. He argues that Judaism rejects the conventional alternatives of either denying God's power/goodness or justifying evil as part of a divine plan beyond human understanding.

Here's a breakdown of Sacks' perspective:

- **Rejection of Secular and Traditional Views:** Sacks refutes the secular view that denies God and sees the world as a struggle of the strong over the weak. He also distances Judaism from interpretations (associated with some Christian and Islamic viewpoints) that attribute suffering to divine punishment or as a means to future virtue.
- **Divine Justice vs. Human Perspective:** Sacks posits that God's justice is real, but it's divine justice, understood from an all-encompassing perspective (eternity). Humans, limited by space and time, cannot fully grasp this divine perspective.
- **The Danger of Adopting a "God's-Eye View":** He argues that attempting to see things

Finn's guilt July 25, 2025
The first canonized saint was a criminal being executed. July 24, 2025
Selling spiritual writing is like demanding money when someone asks you for directions—or requiring a toll in order to see a road sign. July 24, 2025
(no title) July 24, 2025
a zine available for download July 23, 2025
(no title) July 22, 2025
(no title) July 22, 2025
note July 20, 2025
(no title) July 20, 2025
Blessed Assurance_ Rest in Christ's Love.wav July 20, 2025

from God's perspective would make us cease to be human. It would require a detachment from suffering and compassion, essential for human morality and action.

- **Humanity and Responsibility:** Sacks emphasizes that God created humans to be human, and that means retaining our sense of compassion, outrage at injustice, and the will to act against it. We are *not* meant to passively accept evil as part of a larger, incomprehensible plan.
- **Active Engagement Against Injustice:** Judaism calls for active engagement in the world to alleviate suffering and promote justice, even though we can't fully understand the ultimate reasons for evil.
- **Responsibility and Support:** The article connects this to the idea that the highest form of charity is helping someone find a job because it restores their independence and dignity. This reflects the Jewish emphasis on creating support structures to enable people to take responsibility for their lives and contribute to society.

In essence, Sacks frames the Jewish view of evil as a call to responsible

blessed assurance July 20, 2025
DRAFT Dr. ChatGPT & me on weight, etc. July 20, 2025
(no title) July 20, 2025
(no title) July 19, 2025
Suffering: A Path to Divine Understanding July 19, 2025
Ready, set, no go. July 19, 2025
BS Detector July 18, 2025
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Gadarene demoniac July 18, 2025
FWIW ICYMI July 18, 2025
ACNA is dead. July 17, 2025
ChatGPT: Did Jesus and St. Paul and the other Apostles and Martyrs "put themselves first," as the

action grounded in human compassion, acknowledging the limits of human understanding while rejecting passive acceptance of injustice. We are obligated to act against evil without presuming to fully comprehend its place in the divine order.

Sources
[1] https://rabbisacks.org/archive/why-the-highest-form-of-charity-is-to-find-someone-else-a-job/

https://www.perplexity.ai/search/jonathan-sachs-on-job-8sjfv3foSAKrxYl..uTalQ

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Why the highest form of tzedakahis [charity] helping someone find

Edit

common advice goes? Did anyone in the Christian tradition, whether it's St. Thomas or St. Ignatius of Loyola, or the Popes, or any of the saints, did any of them follow this put-yourself-first advice? And what about codependency? July 16, 2025
(no title) July 15, 2025
Alan Jackson's "Chasin' That Neon Rainbow" vs. Jesus' baptism and subsequent temptations in the wilderness (Matthew 3–4, Mark 1, Luke 3–4) July 15, 2025
so true July 15, 2025
(no title) July 14, 2025

a job.
Rabbi Sacks

Posted on March 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Work and Human Dignity

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this includes Rabbi Sacks on Judaism's unique view of God and injustice in the world

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Posted on March 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)

"These are the conventional alternatives and there seems to be no other. The first belongs to modern

What overarching theological themes are explored through comparisons of popular culture and biblical narratives? July 14, 2025

The Angels Rejoiced Last Night-Gram Parsons Emmylou Harris vs. The Good Thief July 14, 2025

Dwight Yoakam – Turn It On, Turn It Up, Turn Me Loose vs. Pentecost in the New Testament July 14, 2025

Randy Travis's "Diggin' Up Bones" vs. Apostles huddled in the Upper Room after the crucifixion July 14, 2025

secular cultures. The second is most associated with the two great monotheisms that separated from Judaism and went into independent orbit: Christianity and Islam. Judaism rejects both. Its answer is not difficult, but it is revolutionary."

> Why the Highest Form of Charity is to find Someone Else a Job

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hot take: Christians should look to the Jewish rabbinic tradition when interpreting the Old Testament and avoid forced

Edit

Mark Chesnutt – Old Flames Have New Names (Live at Farm Aid 1992) vs. Mary of Egypt July 14, 2025
Jim Croce's "Box #10" vs. Jesus sending the apostles out with nothing but faith and authority (e.g., Luke 9:1–6, Matthew 10:5–15, Mark 6:7–13). July 14, 2025
The Byrds' "You're Still On My Mind" (rehearsal take #43) and Peter weeping bitterly after denying Christ three times (Luke 22:54–62) July 14, 2025
The Byrds Life In Prison (rehearsal – take #11) vs. Saint Paul

patristic interpretation s that were looking for evidence to support a conclusion about Christ that they had already reache d.

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in Prison July 14, 2025

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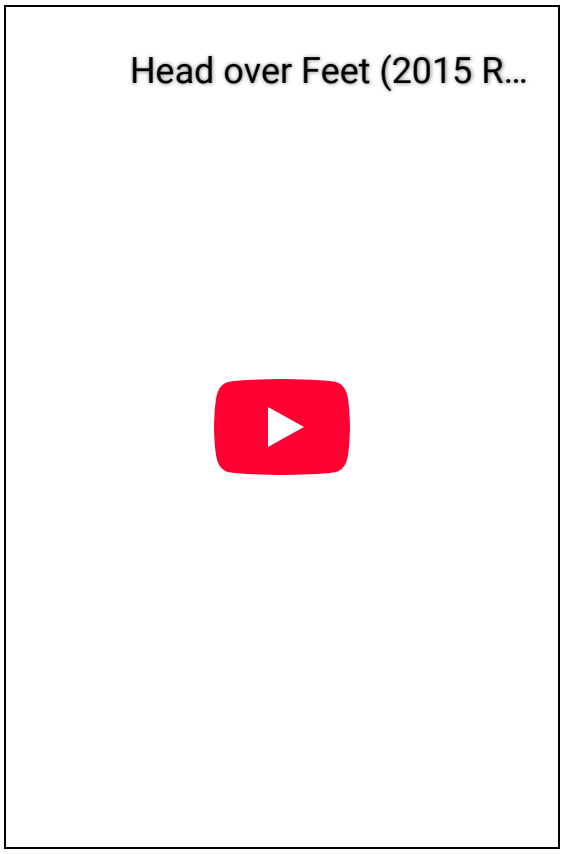

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Rabbi Jonathan Sachs on the book of Job

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www.perplexity.ai/search/jonathan-sachs-on-the-book-of-2j9auchMTBeT1UsmyFWunA

September 2024
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November 2023

Rabbi Jonathan Sacks' analysis of the Book of Job emphasizes its unique challenge to conventional theodicy (justifying God's goodness amid evil). Key points:

Divine Justice Rejected
Sacks highlights the book's climax, where God rebukes Job's friends for claiming his suffering was deserved, stating Job "spoke rightly" in questioning divine justice23. This overturns traditional views that suffering must be punitive or instructive.

Faith Through Protest
Unlike other traditions, Judaism sanctifies questioning God, as seen in Job, Abraham, and Moses. Sacks argues faith lies in the struggle with injustice, not passive acceptance38. Job's dialogue with God reflects this "protest theology."

Beyond Human Logic
The book rejects simplistic binaries (evil as punishment or illusion). Sacks notes it reveals a paradox: God's governance transcends human concepts of justice, making suffering a mystery to endure, not solve24.

Transformative Encounter
Job's crisis leads to a deeper relationship with God ("now I see You"). Sacks interprets this as moving

from abstract belief to lived faith amid uncertainty12.

His reading underscores Judaism's embrace of doubt as a path to truth.

Citations:

1. https://outorah.org/p/25711/
2. https://rabbisacks.org/archive/faith-lectures-judaism-justice-and-tragedy-confronting-the-problem-of-evil/
3. https://rabbisacks.org/archive/why-does-god-allow-terrible-things-to-happen-to-his-people/
4. https://rabbisacks.org/videos/does-all-the-evil-in-the-world-show-there-is-no-god/
5. https://www.academia.edu/33292291/Sacks_on_Job_pdf
6. https://www.youtube.com/watch?v=_364Ygm0CJc
7. https://www.reddit.com/r/Judaism/comments/1dmo5kz/rabbi_jonathan_sacks_books_and_other_jewish_books/
8. https://charleskochfoundation.org/stories/god-loves-those-who-argue/

Answer from Perplexity: https://www.perplexity.ai/search/jonathan-sachs-on-the-book-of-2j9auchMTBeT1UsmyFWunA?utm_source=copy_output

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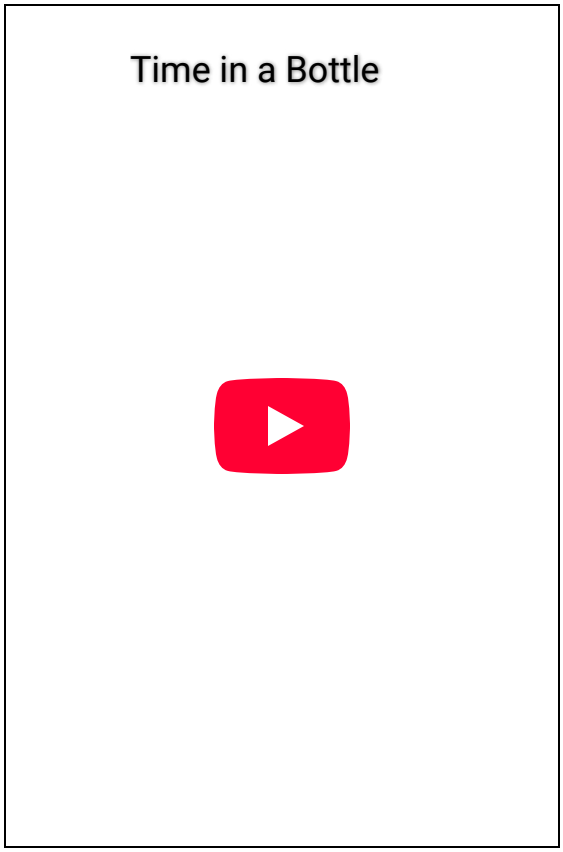

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meaning is a Person who Edit

reveals our meaning

Posted on March 24, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

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Any meaning…any coherent meaning with any wholeness…is that which is revealed in the life, death and resurrection of Christ. God speaks to His children through the life and death of Christ. The resurrection is God's grace that enables us to understand, appropriate, and live that Word—as seen in the upper room where Christ appeared to his confused and frightened friends and transformed them into bold apostles. Note that it was an encounter with the Person of Christ that precipitated this transformation—just as it was an encounter that attracted them to follow Christ at the outset. Likewise the primary way that we encounter Christ today is in each other.

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The Revealed Meaning_ Life, Death, and Resurrection of Christ.wav

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Bullshit

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catholic-daily-reflections.com/2025/03/23/the-permissive-will-of-god-4/

“Consider any suffering you have endured and embrace it freely, knowing that if God permitted it, then He certainly has some greater purpose in mind.“

Bullshit.

Any “explanation” of the “problem of evil” (including the “explanation” in the above reflection)–other than a bloody crucifix—is more wicked than the evil itself.

It is a slander of our Heavenly Father.

Luke 11:11-13*: “What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”
 Luke 15:20*: “But while he was yet at a distance, his father saw him and had

compassion, and ran and embraced him and kissed him.”

Does this sound like the kind of father who would “permit” evil as part of some scheme for a “greater purpose”? There is no “greater purpose” that can come from the parade of human misery–from a hangnail to the holocaust. (Even Austin Farrer says as much.)

I reject any attempt to brush over the difficult questions at the heart of our faith. I heard one recently saying that God is the judge, not the perpetrator.

That completely ignores the issue.

God is on the hook. It is not our job to answer for Him–like some kind of existential helicopter parent or codependent caretaker.

Maybe the gods that we create for ourselves need that kind of help, but the God of Abraham, Isaac, and Jacob, and Father of our Lord Jesus Christ does not.

He must answer to us.

And He has answered to us–in the silence of a dead man–falsely convicted, stripped naked, scourged, mocked, nailed to a tree, suffocated, and abandoned.

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Posted on March 23, 2025 by Boyd Camak, Edit

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Excuse Me_ Questioning Motivations for Following Jesus.wav

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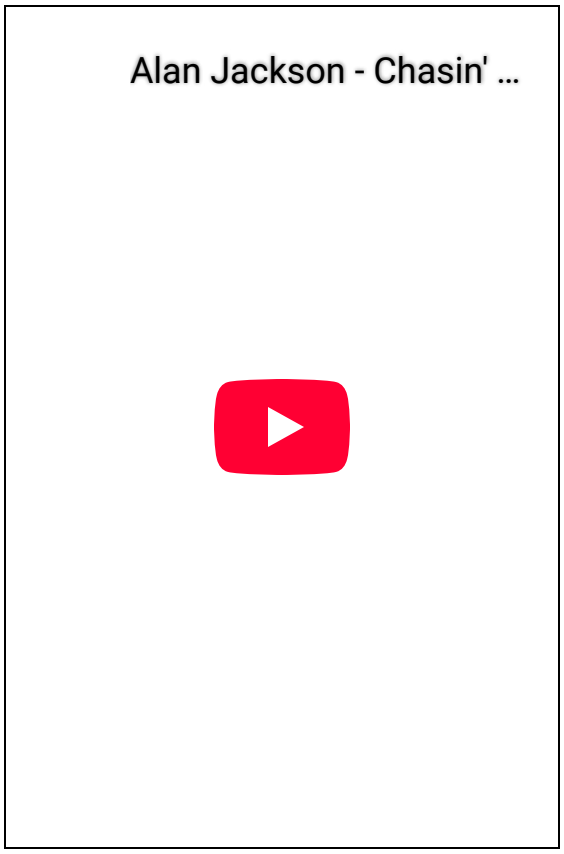

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hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

1YOU WOULD BE IN THE RIGHT, O LORD, IF I SHOULD DISPUTE WITH YOU; EVEN SO, I MUST LAY OUT THE CASE AGAINST YOU. WHY DOES THE WAY OF THE WICKED PROSPER, WHY DO ALL THE TREACHEROUS LIVE IN CONTENTMENT? B 2YOU PLANTED THEM; THEY HAVE TAKEN ROOT, THEY FLOURISH AND BEAR FRUIT AS WELL. YOU ARE UPON THEIR LIPS, BUT FAR FROM THEIR THOUGHTS.C 3LORD, YOU KNOW ME, YOU SEE ME, YOU HAVE FOUND THAT MY HEART IS WITH YOU.D PICK THEM OUT LIKE SHEEP FOR THE BUTCHER, SET THEM APART FOR THE DAY OF SLAUGHTER.* 4HOW LONG MUST THE LAND MOURN, THE GRASS OF THE WHOLE COUNTRYSIDE WITHER? BECAUSE OF THE WICKEDNESS OF THOSE WHO DWELL IN IT BEASTS AND BIRDS DISAPPEAR, FOR THEY SAY, “GOD DOES NOT CARE ABOUT OUR FUTURE.”

Donald Senior, John Collins, et al.
The Catholic Study Bible

#kindlequotes

From Jeremiah 12

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ICYMI

Edit

Posted on March 22, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

www.perplexity.ai/search/karl-rahners-response-to-kant-I5HOCmTmRxuzCX8VmaEE9A

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Ahhh, Rome…

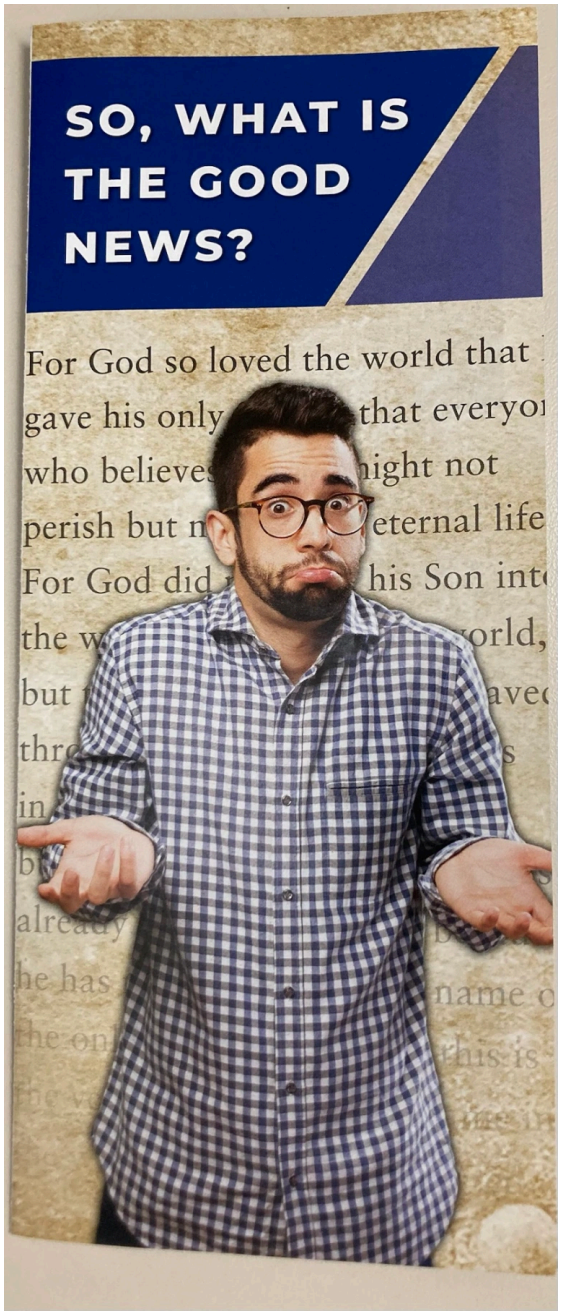
Edit

Posted on March 21, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Pretty much…


SO, WHAT IS THE GOOD NEWS?
For God so loved the world that
gave his only
who believes
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For God did
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THE GAP

A profound gap exists in our lives and in our world. No matter what our religion, race, or location on the planet and whether we are rich, poor, or something in between, we all know this tension from experience: **there's a gap between what the world is and what we wish, hope, or**

What is the good news that . . .

. . . motivated figures as different and as great as Mother Teresa and Vince Lombardi?

. . . propels missionaries all over the world to leave the comforts of home to share its message with strangers?

. . . leads some to give up family life in heroic service to the Church, while empowering others to commit to the generous, heroic love demanded by family life?

The gap between what we desire and what we experience is real.

BROKEN BY SIN

Of all the Catholic teachings, the doctrine of original sin is probably the easiest to build a case for. Just look around; it's pretty clear that something is not right.

For Christians, "sin" is the broadest name we give this something that is not right. Sin causes many of the gaps in our lives and in the lives of others.

One thing is certain: we all contribute, in some way, not only to what is good in this world, but also to what is broken, what is sinful. For "all have sinned and are deprived of the glory of God" (Romans 3:23).

All people experience the urge to put themselves, another person, or something else in the center of their lives instead of God. This can wound our lives. While sin leads to wounds, wounds can also lead to sins. When we are hurting from wounds like abandonment, fear, shame, or hopelessness, we often turn to sin (rather than God) for comfort.

We may eat too much, drink too much, watch too much TV, binge on social media, escape into erotic or emotional fantasies, gossip about the wrongdoings of others, or strive desperately to prove our worth by attaining success or riches.

False comforts can distract us from our pain or **bring quick relief, but they don't bridge the gap.** They only numb the pain for a bit.

RESCUED BY GOD

While God has always aided those who seek him with a sincere heart, the ultimate help came when he sent Jesus to the world.

It is the most unimaginable, shocking claim: the Creator of all, the perfect, loving, and good God, became a man, lived in our broken world, and experienced the weight of our sin, while never sinning. He felt the gap of this world in his hunger, loneliness, weariness, disappointment, and pain.

Jesus could have remained in heaven with the Father, but he chose freely to surrender to the discomfort and pain of the gap out of love for us—in order to be completely united with us in our suffering and sin.

Eventually, the world's sin, your sin and my sin, killed Jesus.

but in his rising from the dead, Jesus won the victory over sin. He completely overcame the gap that separated the world from God, to bridge the gap

THE BRIDGED GAP

God has given us a remedy for all of our brokenness. It is called grace. The grace of God, which we find in a relationship with Jesus Christ, can heal every wound, cleanse every stain, break every chain, and triumph over every darkness the world has ever known.

Grace is not a mere "thing" or "substance." It is not magic. Nor is it quantifiable. Grace is not so much "it" or a "what" as a "Who." Grace is God's gift of his very self to his creation.

Grace is the gift of God's love poured out for us and, through us, to others. It is the ultimate gift of salvation, but it is also the power that enables us to respond to God's love in our daily lives. **Grace is God himself walking with us through it all.**

When you are selfish and irritable, Jesus offers you his victory over this gap within yourself. **Though you may feel too weak to fix yourself, Jesus offers his life and his grace to you.**

This truth explains how St. Paul can proclaim in Ephesians 3:20-21:

Now to him who . . . to accomplish far more than all we ask or imagine, by the power at work within us, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

FREE TO RESPOND

We follow a God whose very nature is love. And love cannot be coerced. Love cannot be demanded. Love cannot be exploited. Love requires a free response. This reality helps us understand that God will not force us to love him or others. He also does not simply zap us with grace, clean up the mess of the world in one fell swoop, or demand conformity to his will.

God moves first. He comes to us in a thousand ways—in every sacrament, in every page of Scripture, in every grace-filled moment with loved ones, in the cry of the poor, in each glorious sunset. All of these God moments of our lives are signs of God's love and his mission for us.

What an amazing mystery: **God longs to partner with us to bring more of his life into the world!**

God's "yes" to us is perfect; our "yes" to him is not yet perfect. But as we say "yes" . . . and again . . . through . . . and effort, . . . learning to . . .

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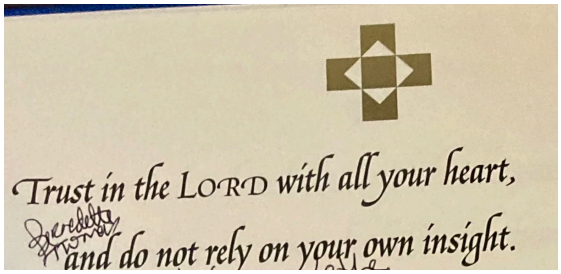
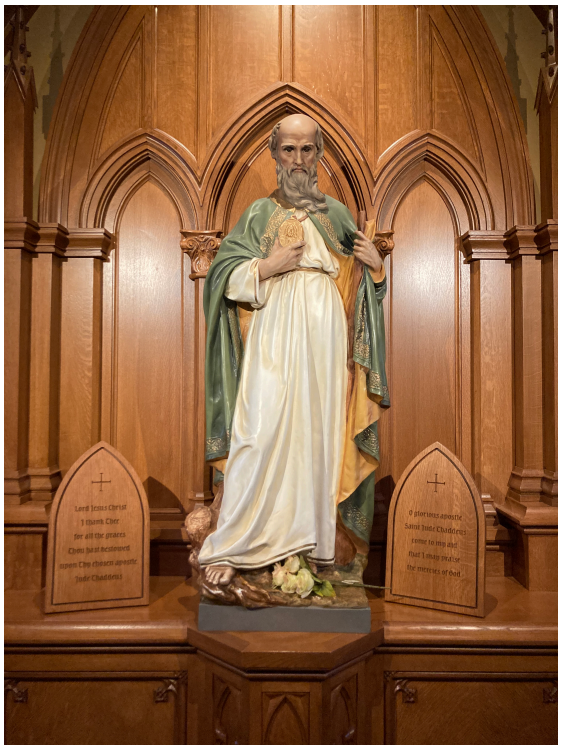
Admiring the counterintuitive way. (1 Corinthians 1:18-25)





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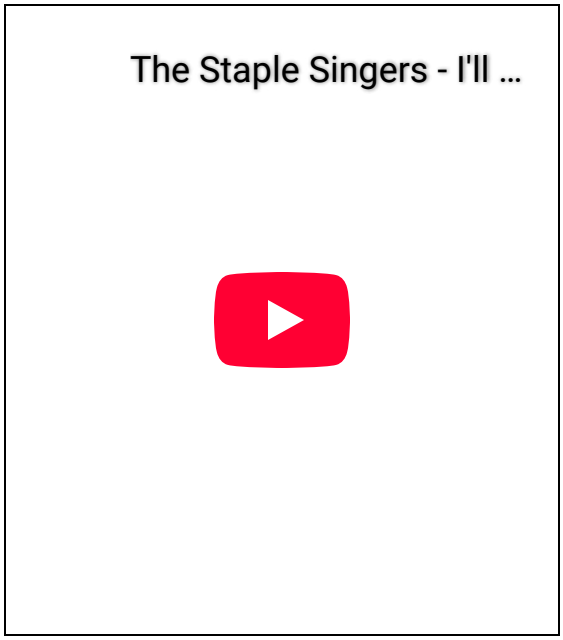

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hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Prayer Against Anxiety and Depression

Lord, when all is darkness and we feel our weakness and helplessness, give us the sense of your presence, your love and your strength. Help us to have perfect trust in your protecting love. bless us with your strengthening power so nothing may frighten or worry us. We trust that in living close to you, we shall see your hand, your purpose, your will through all things.

— St. Ignatius of Loyola

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Posted on March 20, 2025 by Boyd Camak,

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hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

When I go to the desert for Lent to let go of my agenda,
of my need to control how others react to things,
to let go of my need to understand things,
to understand why things are happening to me,
to let go of the need to try to understand the big picture as God sees it,
knowing that God sees much more than I do
or that I can.

I need to remember that God has even modeled this from me.

God has modeled how to surrender control,
how to surrender understanding of the big picture,
how to even surrender feeling any connection whatsoever with God.

And that, of course, is on the cross where Jesus completely surrenders control,
completely surrenders understanding why things are happening to him.

He prayed for the cup to pass from him,
but he surrendered to God's will,
not his own human will.

And as he died, he said, my God, my God, why have you forsaken me?

He felt abandoned alone.

He surrendered control.

His entire life was crushed in the most barbaric way possible.

He gave his life up.

The Bible says he gave it up for us.

He made a choice to do God’s will, but he did not understand why.

He didn’t understand the big picture.

And maybe the scriptures conflict about this.

I don’t know.

I know there are passages where it says that Christ said he will lay his life down and take it up again.

But I just know that at the end on the cross, he cried, my God, my God, why have you forsaken me?

I know he did not want to be crucified as he prayed in the garden.

But the point is, he did what he knew he had to do.

And that's the same thing we have to do.

We have to surrender.

We have to be crucified metaphorically.

And just as Christ was resurrected after he was crucified,
on the third day he was raised from the dead,
we also will be raised from the dead spiritually, metaphorically,
when we lay down our life,
when we lay down our agenda,
when we lay down our need to control events
or how people react to events,
when we lay down our need to understand everything,
we can know that this is not something that God asks us to do all by ourselves while he stands aloof on the mountain.

But rather, just as God in Christ has taken on every other difficulty of being human in the incarnation,
he's also taken on this difficulty.

So just as he absorbs the insults and the threats and the intimidations and the mockery,
he also goes ahead of us.

He blazes the trail.

He commences the path.

He opens up heaven.

He gives us a model of how to surrender.

So we don’t have to do it first.

He’s doing it for us, with us.

So even in this, we’re not alone.

We’re never alone.

We’re never alone on the journey.

He’s always with us.

And even when it seems like he’s not with us, he is with us.

He even felt that experience himself.

Thanks be to God.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Posted on March 19, 2025 by Boyd Camak, Edit

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Radical Dependence, Divine Love, and the Necessity of Help.wav

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Posted on March 19, 2025 by Boyd Camak, Edit

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Lady of the Holy Cross Abbey

The monastery is a school of the Lord's service where Christ is formed in the hearts of the brothers and where in solitude and silence they aspire to that interior quiet in which wisdom is born. By generous hospitality they share with their fellow pilgrims the peace and hope which Christ has freely given.

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Posted on March 19, 2025 by Boyd Camak,

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Desert Lent_ Prayer, Simplicity, and Surrender.wav

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red sky at night,

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sailor’s delight

Posted on March 19, 2025 by Boyd Camak,

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Going to the desert for lent..pdf Download

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Posted on March 18, 2025 by Boyd Camak,

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Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Saint Anthony and Paul of Thebes

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atonement theories are to please theologians, not God

Edit

Posted on March 17, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak appears to have a rather critical and somewhat dismissive view of traditional atonement theories. He considers the idea that the primary payoff of Christianity is the forgiveness of sins to be a distortion of the gospel.

Here are some key aspects of Camak's perspective on atonement, drawing from the sources:

•

Atonement Theories are Not Necessary: Camak explicitly states that all the atonement theories are "not even necessary". He even references a preacher who never got into atonement theory.

•

Critique of "Believe or Burn" Mentality: Camak rejects the "believe or burn" mentality, which is often associated with certain interpretations of atonement.

•

Focus on Christ's Life as a Model: Instead of focusing on atonement theories, Camak emphasizes the life and death of Jesus as a model for confronting the meaninglessness, suffering, and

absurdity of the human condition. He views Christ's life as a framework for living and orienting oneself in the world.

•

The Cross as Existential Victory, Not Defeat:While the cross appears to be a defeat, Camak sees it as a victory. He highlights the idea of the "fish hook theory," an early understanding where Satan took the bait of Jesus, but Jesus' divinity destroyed hell.

•

God's Love as the Central Theme: Camak believes the gospel is fundamentally about the extreme lengths God goes to demonstrate His love for humanity to save us from ourselves, rather than saving us from an offended deity. He sees Jesus' crucifixion as revealing the extremes of God's love.

•

Repentance as Recognizing Already Given Forgiveness: Camak, citing Herb McCabe, suggests that repentance is about realizing and claiming that God has already forgiven us, allowing us to walk free of guilt, shame, and fear.

•

Rejection of Superficial Explanations: He critiques the satisfaction theory as a twisted authoritarian packaging and notes it's a newer theory rejected by the Eastern Orthodox Church. He generally rejects spiritualities that offer easy solutions or bypass suffering.

•

Internal Liberation: Camak sees the "Way" of early Christianity as offering internal liberation from external threats. The focus is on facing life's challenges with peace, joy, and self-possession, which aligns more with a transformative understanding of the cross than a purely transactional one.

•

The Cross as an "Escape Hatch": Camak describes the cross starkly as a "lynching tree" or "electric chair" that ultimately serves as an "escape hatch from the misery of the human condition and existential despair".

In summary, Camak prioritizes the existential and transformative aspects of Christ's life and death and God's overwhelming love, rather than engaging deeply with or endorsing

traditional atonement theories which he seems to find unnecessary or even misleading.

| Tagged Trail 1: The Counterintuitive Gospel | Leave a comment

re: HELP!

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Posted on March 17, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's blog post "HELP!" reflects on the human condition, particularly the fear and shame surrounding our inherent dependence on others. The author explores the spiritual journey as one of recognizing this dependence and turning towards a loving God, likened to the father in the prodigal son parable. **Camak emphasizes that our true identity lies in God's overwhelming love, a concept supported by thinkers like Henri Nouwen and Rowan Williams.**He contrasts this with the isolating lies of evil, which encourage us to hide our vulnerabilities. **Ultimately, the piece advocates for acknowledging our need for help and finding connection through shared human experiences and within the body of**

Christ. Camak suggests that our wounds can become points of connection and redemption when brought into the light.

HELP!

One of the tragedies that I have observed in my fellow humans, and in myself, is our fear and shame. The shame that arises from the root of what it means to be a human being. And the tragedy is not that we have wounds, although those are also tragic in their own way, but …

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Posted on March 16, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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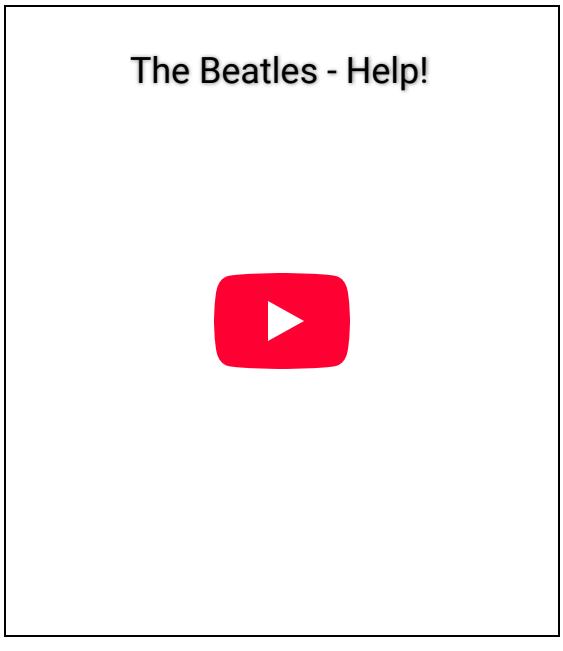

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HELP!

Edit

Posted on March 16, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

One of the tragedies that I have observed in my fellow humans, and in myself, is our fear and shame.

The shame that arises from the root of what it means to be a human being.

And the tragedy is not that we have wounds, although those are also tragic in their own way, but the tragedy that I'm observing is our fear of discussing and before discussing the fear of recognizing or the fear of even thinking about recognizing the things that are inherent in being human.

We're born into this world as tiny infants, not able to care for ourselves at all, completely dependent on other humans for everything.

And I'm not going to speak about developmental psychology and all those things that are not in my knowledge base.

There is the whole becoming an adult and becoming responsible and all that kind of stuff.

But I'm just saying that fundamentally, existentially, human beings are radically dependent on others for their survival from the very beginning.

And so, at some point on the journey, we have to get back in touch with, and I'll just speak from my own experience.

I'm not going to try to use pop psychology or even theology.

I'll just say that in my own experience, I got to a point where I had to look to others for help.

Now, setting aside issues of bad actors in caregiving roles, I'll say that it is wise to face the reality of our dependence.

Our dependence for everything.

The spiritual life, at least as I've experienced it, is all about coming closer and closer and closer to Christ.

And His Father, who is our Father, and the good news is that we have a loving father.

We have a father who, as in the parable of the prodigal son, says to

hell with convention and decorum, he runs to meet his son who is coming back to try to offer himself as a hired hand.

But no, the father goes out of his way and basically embarrasses himself in his joy at being able to go and embrace his son.

That's the father we have.

We have a father that Christ revealed.

A father who loves us so much that we can't even begin to fathom.

It's so overwhelming.

The love of God for us is so overwhelming.

For me, I tend to kind of forget about it.

It's just too much.

Jesus says, what father, when asked by his child for a loaf of bread, will give him a stone?

Or a snake.

In other words, Christ says, if you wicked human beings know how to give good things to your children, how much more will your father in heaven give you?

And I think that this is where the Henri Nouwen video that I love so much about being the beloved.

This is where it comes in because Nouwen presents God's love in this enveloping total.

He makes the point that God loved us.

God began loving us before any human ever laid eyes on us.

And Rowan Williams, one of my other favorite thinkers, talks about how the Trinity, which I have no interest in trying to play pretzel logic games about theology with the Trinity, but the point is that Rowan Williams is making, if I remember it half way, is that there is a communal love within God.

God is not this monad.

He is a community of persons.

And there is this love, this self-giving love, this overflowing, constantly overflowing love among the Father, the Son, the Holy Spirit.

And we are drawn into that.

We're drawn into this community, this supernatural community of overflowing love.

And that is where our identity is, not in being a sales rep of the year, or a teacher of the year, or a billionaire of the year, or even anything.

Pick your trinket.

Our identity is in this overflowing, divine, supernatural love.

That is where we spring forth from.

We spring forth from the Trinity, this union, this cosmic overflowing of interrelational love.

And that is what Christ is bringing us into, bringing us back into.

Christ has crashed into reality, as I've said before, with his incarnation and his Way, his life, is all about bringing us back into that overflowing, triune love.

And that's where our identity is.

And once we get that, once we get that that's where our identity is, it doesn't matter what anybody says about us, what names they call us, whether they exclude us, in other words, if we recognize, as Henri Nouwen would say, if we can claim, if we can go on the journey so that we can claim the love of the Father for us, if we can go on the journey, the messy, brutal, horrifying, scary, existential journey,

and claim in our gut that that is who we are.

We are created, sustained, loved by this overwhelming, overabundance of love, and nothing can change that, nothing can change that.

But the shadow, not the shadow self and all that Jungian stuff, I'm talking about the shadow of evil, the devil.

And let me tell you, I was reading a book of sermons one time by Louis Évely, and I gave the book away as a book of homilies, and Louis Évely is not some fantastical, he's about as demythologized as you can get.

He wrote a book called The Gospel Without Myth, which was an important book for my development, although I don't agree with everything in it, it was really helpful.

But even Louis Évely, who was this Belgian priest in the Catholic tradition, he was really popular in the 60s, but he said in one of his homilies in that book that evil, (it's not wise to think about evil and dwell on evil, that's something I learned from Thomas Hopko and his 55 Maxims), but Louis Évely was reflecting on the nature of evil in the world and how it has a personal quality to it.

There’s a personal quality to the evil that we experience.

It’s not just random.

And so again, you don’t have to believe in a cartoon figure with a pointy tail and a pitchfork or even some kind of fantastical Baroque art or whatever the hell civilization has produced or whatever, but the reality is there is a personal quality, there is an evil, a personal evil at work in this world.

Now the good news is that Christ has already kicked his ass.

Christ has already put him down and crushed him.

The Roman Catholics will talk about how Mary, the new Eve, Mother of Jesus crushed the serpent with her foot.

So the thing is we have to tap into that.

We have to tap into that victory.

And the enemy, the evil one, wants to make us forget that or get us to not see it.

He wants us to stay locked in ourselves and to be ashamed, to be ashamed that we have some problem.

Well, guess what?

Of course we have problems!

We’re humans.

We’re not self-sufficient entities.

We are dependent on God and the Trinity and the Holy Spirit, Jesus, God.

Again, I don’t need to get into all the theological gymnastics that people try to debate about the Trinity.

The point is that there’s a communal love that brought us into being and that keeps us in being, but the tragedy of the human condition is that we’ve been cut off from that.

And you can analyze it whatever way you want.

I personally like to read, there’s a Catholic study Bible that I like that looks at the different books of the Old Testament and how they are almost like a proto-psychology in a lot of ways.

They explain these stories in the Old Testament books.

They kind of explain the human condition.

And so even if you do take them literally, I don't think it even matters if you take them literally, but even if you do take them literally, and I'm not saying I don't, I don't know.

I haven't really put a lot of thought into it, but the point is that they have a deeper meaning.

I can't think of examples, but I was reading about Cain and Abel and these different developments, but the point is that even going back thousands of years to the Old Testament, humans have been trying to grapple with this reality that we are self-destructive and that we hurt each other and that we do things that don't make sense.

And just look around.

I mean, look at the world.

I put a message on BlueSky recently about how I was thinking about those young girls out there who were trying to decide between a toxic family or homelessness or prostitution.

I never saw that presented as starkly as it was to me.

I happened to see a sign in a hospital, in a hospital restroom that was basically saying, hey, it was basically a sign that was alerting potentially

vulnerable populations who may be in the hospital that says, hey, are you a victim of human trafficking?

Are you a part of forced prostitution?

If you are, we can help you, and it's apparently like an ongoing problem.

What kind of world is it?

And this is just one example.

I mean, you can look at the for-profit prison industry.

You have a corporate interest that has a corporate motivation to keep people behind bars regardless of the justice or injustice of that.

I heard I was having a meal with a friend of mine recently and he was telling me about Ukraine in the 1930s and how there was cannibalism.

I don't know the historical particulars, but apparently the situation had something to do with Ukraine had been a great producer of wheat or something, and then somehow there was some global power that took it all away from them.

The upshot was that you basically had to keep an eye on your kids because if

you let your kids get away from you, somebody would eat your children.

They would eat your children because there was no food, and nobody was paying attention to that, but less than 100 years ago you had a situation in Ukraine where people were eating their children because they couldn't get any food.

And you've got to step back and say, what is it about the human condition that creates these things?

Something's wrong, and there's an evil, personal evil force in the world.

And again, I'm not looking to go into some kind of abstract, like how did this happen, how do you reconcile evil with good, God, all that stuff.

I'm just saying, on the ground, in the trenches, in our day-to-day lives, we have to recognize, we don't have to fear, but there's an evil at work.

And the whole thing about Jesus and the Way He revealed, which culminated in His passion and resurrection, is that God did not stand by and watch his children self-destruct from a distance.

No, God became incarnate in Christ and rescued humanity, rescued His

children from their self-destruction.

But it’s a counterintuitive rescue.

It’s not the kind of thing you would expect.

And that’s why we have to spend our whole life meditating on Christ, listening to Christ, being in community with others that are trying to listen to Christ.

We have to dedicate our whole life to this, because if we’re not obsessed with following Christ, it’s funny, I remember listening to a history of Christianity by Philip Carey, who’s a professor at Eastern College, I think, I think he had his PhD from Yale.

It was an audio course, and he introduced the course by saying that Christianity or Christians were obsessed with Jesus Christ.

And he’s a Christian, but I think that’s an appropriate way to put it.

I think we have to be obsessed with Christ, and that’s why I keep going back to the idea of being a fool for Christ.

St. Paul talks about if you follow Jesus, people are going to think you’re crazy, and they’re right.

You're crazy in the sense that you're not following the ways of the world, you're not following the conventional wisdom.

But guess what?

Look what conventional wisdom does.

Conventional wisdom puts girls in forced prostitution.

It makes people have to eat their neighbors' children to survive.

It imprisons people falsely and doesn't let them out because there's a profit to keep them in.

It's just horrible thing after horrible thing.

And I think that the problem is, and the tragedy is, the thing that made me start this meditation is that we try to pretend that if we just keep up appearances, if we just scramble enough that we're going to get it all together and we're going to be okay.

But that's not true, and that's okay.

It's okay not to be okay.

In fact, the first step in healing, the first step to sanity is to recognize that we're wounded, we're isolated, we're

confused, our desires are disordered, we're going after the wrong things, we're lost, we're sheep.

But Christ, the Good Shepherd, says there is more rejoicing in heaven over one lost sheep coming back into the fold than 99 other people who need no repentance or whatever.

Christ is leaving the 99 sheep to go look after the one.

We're the one.

He's coming after us.

He cares about us individually.

There's a church father who said that God loves each one of us more than all the galaxies.

If you look at all these grand pictures of space and these beautiful, you know, intergalactic, you know, stars and, you know, that each one of us is more than all of that.

And that God, that Christ, I mean, one of my favorite spiritual books goes so far as to say, and this is not some out there book.

This is a mainstream Roman Catholic daily reader, and it says that Christ had each one of us in mind on the cross.

And that’s hard for me to believe.

But according to this mainstream Roman Catholic down to earth daily reader, like Christ was thinking about me, he was thinking about you, he was thinking about each one of us individually.

And he went so far as to say that we can, we can participate in Christ’s crucifixion.

Like, again, this is not some airy fairy, like…

This is like standard, like everyday Roman Catholic, you know, mid-century, like, you know, and it was talking about this, this ability that we have to kind of access, like Christ can access us.

We can access Christ’s crucifixion, you know, we can kind of become part of that.

I wouldn’t call it time travel, but it’s more like somehow in this mystical way that we can partake, and we can be there at that event.

And that’s the thing, we have to be so dialed in to Christ on the cross, and listening to what he has to say, that’s how we’re going to survive.

That's how we're going to find eternal life.

That's how we're going to not be insane, like this society we live in, like this world.

Again, this world has been producing horrors, you know, from the beginning of recorded history, and the way the capital W-A-Y of coping and transcending that has been revealed by Christ in his life.

But again, the first step is to recognize that we need help.

And if we're going to stay closed in, if we're going to try to keep up appearances and try to pretend like we don't have any problems, like we can handle it ourselves, like the people are going to think less of us if we share our problems.

Like, well first of all, if you're trying to do that, the only people that you're fooling are the people that are also doing that.

Because anybody that has a clue about being human and is willing to recognize it and deal with it, you're not fooling them… you're not fooling anybody.

But that's good.

Because, you know, the key is that our wounds, you know, I think it's the Bible or somewhere in the tradition that says, you know, by his stripes we were healed, like, you know, there's a Henri Nouwen blog post that just put up recently that I reposted.

But the idea is that we connect with others through our wounds, through our shared problems.

When we find somebody that's going through the same kind of shit that we're going through, or even that's just going through being human in general and is willing to admit it.

That's how you have real connection.

You don't have real connection by trading resumes, although that can be a way of building connection too.

That's an inside joke I can talk about another time.

But you don't, you know, in other words, it's like, when you get wiser and deeper in life, you don't, the way that you connect with people is through your wounds.

And you got to do this with safe people that are not going to abuse you and take advantage of your vulnerability, but you have to get real.

And we have to recognize that we are wounded, we are isolated, we are self-destructive, we are addicted to false hopes, and we are looking at all the wrong places for a way out of being human and the pain of being human.

And the answer is a person, the answer is Christ crucified and incarnate in his church and, you know, you have to connect, you have to let your guard down.

And the thing is, the tragedy is that the lie of the devil is, the lie of the devil is that if you keep your guard up and you keep a stiff upper lip and you keep your cards close to your vest and you don't let on to anybody that you're having these problems, you don't even let on to yourself.

You're just kind of, you're trying to keep it all together, keep it all together and keep going and keep calm and carry on and bare knuckle it.

Like, that is a recipe for disaster, disaster.

That is a recipe for implosion and destruction and tragedy.

And the evil one, the devil, the liar, the accuser, he gets in our head.

He tells us, hey, if you let anybody know what's going on with you, they're going to turn against you.

They're going to mock you and make fun of you.

But guess what?

Christ has already absorbed all that.

Christ has become a curse.

They mocked Christ, Christ, they mocked Christ and Christ absorbed all that bullshit and his divinity destroyed it.

So anything that comes at us, any kind of mocking that comes at us, that becomes part of Christ.

We complete the sufferings of Christ.

Christ is right there with us.

There's nothing they can do to us that they didn't do to Christ and that Christ has not already had victory over…he's already been resurrected from that.

And we can eat his flesh and drink his blood and we become part of the body and that's what matters.

That's the real victory.

But even forget the end of the life and looking back on your life and what really mattered.

Let's talk about right now, right here in the moment.

If you are walled up in your head and if you are keeping your guard up and you're not letting anybody deal with you and know what's really going on, you're being attacked.

You're being lied to.

That is the lie of the devil.

The lie of the devil says, don't let your guard down.

Don't tell anybody what's going on.

And the devil is saying, if you let your guard down, you're going to be ashamed.

You probably don't even know that word shame.

I didn't know that word shame really was until I got on the journey.

But it's a way of keeping you in prison.

It's a way of keeping you in prison and it's tragic.

It’s tragic because God the Father, just like the prodigal son, the prodigal son is coming home and he just wants to be a hired hand.

But God is dropping all decorum to go out of his way to run and greet his son.

God is standing there waiting for us.

He’s waiting for us to let our guard down.

He’s waiting for us to allow his church to allow his body to help us.

And the great mystery is that our wounds, this is the mystery of the crucifixion.

Like even Christ had his wounds after his resurrection, like somehow in this weird cosmic way that our wounds become the most valuable thing we have.

They become the access point.

Our wounds become the access point, the gateway for us to really have a visceral encounter with God.

But until we’re willing to admit that to ourselves and to other people, or just to let our guard down enough to even get our head around things.

In my journey, one of the things I've learned is that I don't even know what I don't know.

And one of the things that I do right away when I have a big problem now is I try to say, hey, I want to get as many responsible adult human Christians that I can, and I want to tell them about my problems.

And if they just have a prayer, or an atta boy, or they're willing to help me problem solve, or they might have a perspective, like whatever, like the more the merrier.

And it's like that's the strength, that's the way to get true strength.

The cowboy way, the lone ranger way, and it's not easy to find people that you can trust.

That's a gift.

Those people are gifts.

But the tragedy I see is that there are people who are surrounded by people who could help them, who love them, who want to help them.

But for whatever reason, and I'll let the psychologists figure out the details, and the priests, and the healers, but my main point is there is a cultural and

there is a spiritual lie, and it's not unique to us.

It's been baked into the human condition from the beginning.

And that is this lie that says if you admit that you need other people, if you admit that you need other people, if you admit that you have failed in some way, if you admit that you have not lived up to some stupid cultural standard, that you are going to collapse in shame and be ostracized and your life will be over.

There will be too much pain to bear.

That's a lie.

You have to bring it to the light.

You have to recognize, hey, I'm human and we're all human, and the sooner we recognize that, the sooner we admit that, the sooner we start getting help from other humans.

The sooner we get pulled into the body of Christ literally and we become healed, and then we can become members of the body of Christ and we can become channels of grace.

Our wounds can then help others' wounds, and that's how everything gets redeemed.

The redemption of the world is not a do-over.

It is not a reset.

It is a redemption of the world that was already there.

And I learned this more clearly from Rowan Williams on that homily that was on some website that he preached about the icon of the resurrection where Christ is pulling Adam and Eve out of the tomb.

And Williams makes the point that Adam and Eve in that story or in that icon were not young people anymore.

They were old.

They had been in hell, but Christ was pulling them out of hell.

And the significance of their age was that, again, Christ is, nothing's being wasted as one pastor once told me.

Everything, all the shit that's happened to us is going to somehow get reused and redefined and redeemed.

And I don't even want to get into all that problem of evil.

Why did this happen to me?

How has God evil or not evil or anything?

I'm just saying that the point is that from a day to day level, it's like we're living in existential hell.

There's all this shit.

What do I do now to survive?

Forget the big questions, but I'm saying that letting other people help us and you don't have to do it all at once.

There can be baby steps, but you have to crack.

There has to be a crack in the mask.

There has to be a crack in the armor.

There has to be an admission.

There has to be a chance, even a small chance at letting a healthy person help us because if we keep trying to do it all ourselves, if we keep trying to hide reality behind an image, we're just imprisoning ourselves.

If we're trying to keep an image up, an image that we got everything together, like, first of all, anybody that has any sense knows that's bullshit because that's just not reality.

And second, we're just imprisoning ourselves.

If we're not letting people help us, if we're trying to pretend that we got it all figured out and that we're okay and that we don't need any help, that is just a prison.

And that is exactly where the enemy wants us.

That is exactly where Satan wants us.

He wants us to be in our shell, afraid, trying to keep it all together on our own and cut off from Christ and cut off from the body of Christ.

And it's a tragedy and it doesn't have to be that way.

And I hope that if I ever actually get a real human reader that reads this blog instead of just bots, I hope maybe somebody somewhere will recognize that it's okay to get help.

And it's actually necessary and it's actually human and there's nothing to be ashamed of.

It's just the nature of being human.

And at the end of the day, we are the child of God.

We are the child of God and nothing can change that.

And it doesn't matter what anybody in this world does to us or says about us or anything.

At the end of the day, we are, we spring forth from the love of the Trinity, from this divine, abundant an overflowing love.

That's where we spring forth from and that's where we're going to go back to at the end of the day, at the end of our life.

And nothing can change that.

So, the more that we let other people in, the more that we get help from other people that are healthy people… the more we become like God, the more we become like the Trinity.

And we become part of crushing this wickedness, this wickedness that would keep us isolated, this wickedness that would keep us focused only on ourselves and that would deceive us.

And this wickedness that is responsible for so many horrors in this world.

And we don't want those, and one of the horrors that this wickedness in this world wants to further is this isolation.

This idea, even the idea that we can define ourselves apart from our relationship with others is a lie.

I guess I'll end with the last of the 55 maxims of Thomas Hopko.

Unless I've misremembered, the last maxim is get help when you need it without fear and without shame.

Thank you.

| Tagged bible, christianity, faith, god, jesus | 1 Comment

Take 2

Edit

Posted on March 16, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Take 2 Boyd Camak_ Faith, Existentialism, and the Human Condition.wav

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The Upside-down Kingdom – Henri Nouwen

Edit

Posted on March 16, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Upside-down Kingdom – Henri Nouwen
— Read on henrinouwen.org/meditations/the-upside-down-kingdom/

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They love me, they really love me! ROTFL

Edit

Posted on March 15, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak_ Faith, Existentialism, and the Human Condition.wav

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Funeral Homily for Aaron Edward Kimel Delivered by Father Alvin F. Kimel, Jr. 22 June 2012

Edit

Posted on March 15, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

[SCRIBD]

Funeral Homily for Aa
Delivere
Father Alvin F.
22 June

In the Name of the Father and
Spirit. Amen.

Introduction

Not once have I ever entertained
ever find myself in this moment,
one of my children.

I stand here today not to offer a
There will be other opportunities
each seek to find healing for our
tragic decision of Aaron to end h

My purpose, rather, is to offer ar
brilliant. He loved a good argun
Aaron and I did not often speak
in high school he moved into a s
which he would not be moved.
atheist, as he acknowledged that
unlikely, that God might exist; b
would not, embrace a Christian
of family, he always said grace

I am not a philosopher. There is
that Aaron could not demolish ir

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how this desperate prayer was answered

Edit

Posted on March 15, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

1. Discovered the Certified Eating Disorder Specialist community who
2. Exposed the treachery of diet culture.
3. Explored intuitive eating (supported by peer-reviewed research) as a starting point for moving forward.

Jesus, be my jaws of life

Jesus, pull me out of this quicksand, this wet concrete. Rescue me from this disordered eating. From the madness of self-reliance, of clinging to the illusion that I can analyze, self-pop-psychologize, organize, or work my way out of this predicament, this lifelong pattern

| Leave a comment

All wisdom traditions are not 100% reconcilable—but that's a feature not a bug. 😀

Edit

Posted on March 14, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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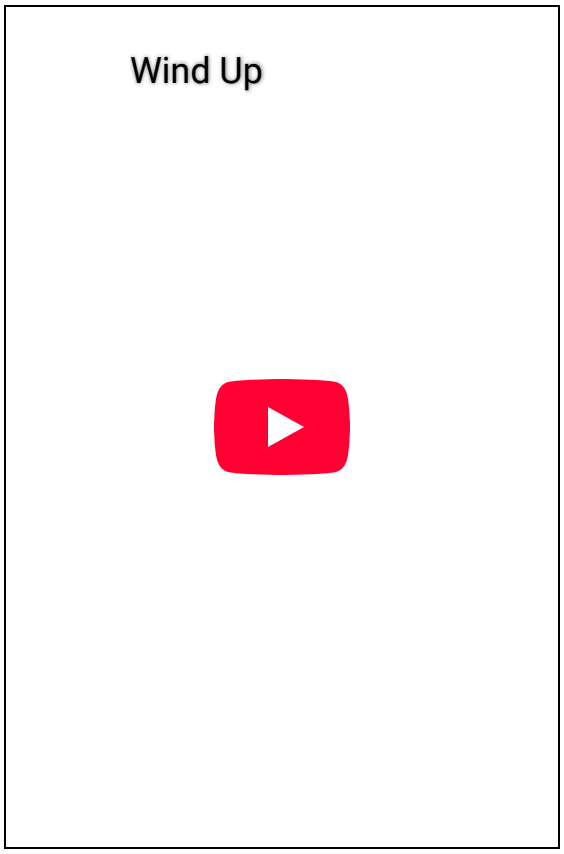

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Posted on March 14, 2025 by Boyd Camak,

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hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Verizon
7:17 PM
42%
Post
Jim Christensen @jhchristensen.... · 11h
Dialogue with a wise German colleague many years ago: Me (sigh): “Man tut, was man muss .” (One does what one must.) His firm reply: “Man tut, was man kann.”
youtu.be/tLd7BuiC5co
Jethro Tull
Aqualung
Wind Up
YouTube video by Jethro Tull - Topic
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1
1
Bovd Camak @bovdcamak.bskv.s... · 4h
Write your reply

| Leave a comment

Government programs salve my conscience much better than they

Edit

salve
my wounds.

Posted on March 14, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Lots of big barn builders these days. *Jesus* calls them *fools.* Many if not most them admit their existential misery, but productized Christianity,

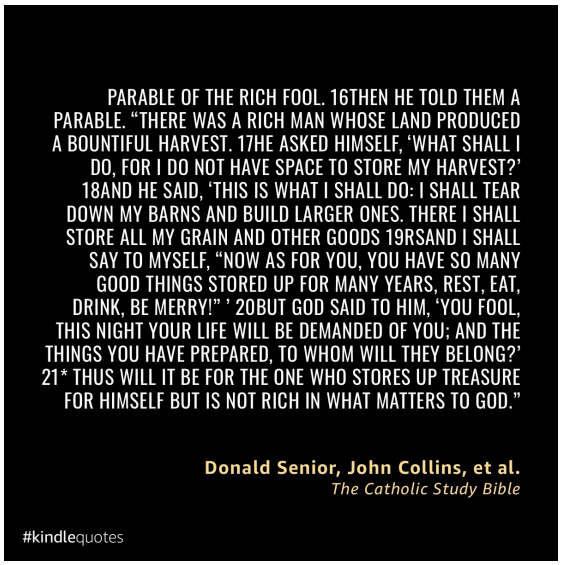
Edit

Inc. shouts over and obscures the saving Truth incarnate cruc ified!

Posted on March 14, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)


PARABLE OF THE RICH FOOL. 16THEN HE TOLD THEM A PARABLE. “THERE WAS A RICH MAN WHOSE LAND PRODUCED A BOUNTIFUL HARVEST. 17HE ASKED HIMSELF, ‘WHAT SHALL I DO, FOR I DO NOT HAVE SPACE TO STORE MY HARVEST?’ 18AND HE SAID, ‘THIS IS WHAT I SHALL DO: I SHALL TEAR DOWN MY BARNS AND BUILD LARGER ONES. THERE I SHALL STORE ALL MY GRAIN AND OTHER GOODS 19RSAND I SHALL SAY TO MYSELF, “NOW AS FOR YOU, YOU HAVE SO MANY GOOD THINGS STORED UP FOR MANY YEARS, REST, EAT, DRINK, BE MERRY!” ’ 20BUT GOD SAID TO HIM, ‘YOU FOOL, THIS NIGHT YOUR LIFE WILL BE DEMANDED OF YOU; AND THE THINGS YOU HAVE PREPARED, TO WHOM WILL THEY BELONG?’ 21* THUS WILL IT BE FOR THE ONE WHO STORES UP TREASURE FOR HIMSELF BUT IS NOT RICH IN WHAT MATTERS TO GOD.”
Donald Senior, John Collins, et al.
The Catholic Study Bible
#kindlequotes

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writing prompt: organized

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hustle culture vs. communal sab bath

Posted on March 14, 2025 by Boyd Camak,

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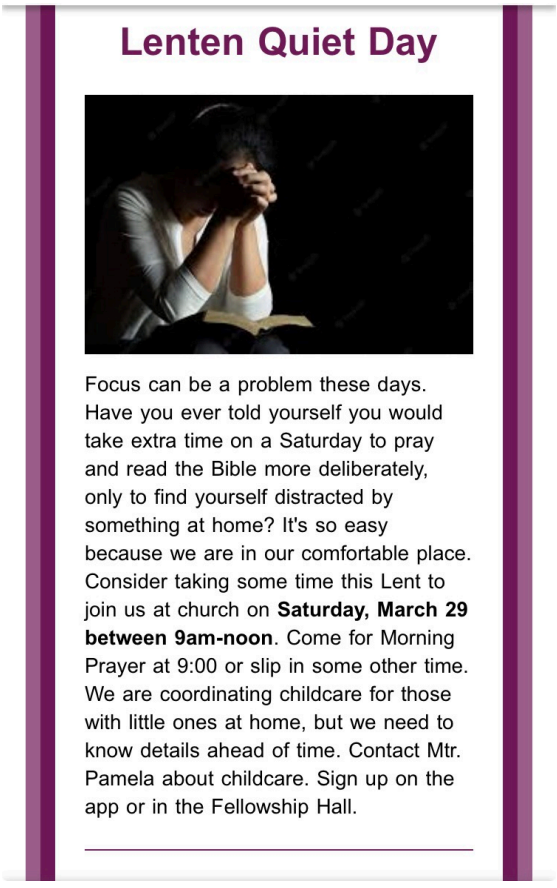
Lenten Quiet Day
Focus can be a problem these days. Have you ever told yourself you would take extra time on a Saturday to pray and read the Bible more deliberately, only to find yourself distracted by something at home? It's so easy because we are in our comfortable place. Consider taking some time this Lent to join us at church on **Saturday, March 29 between 9am-noon**. Come for Morning Prayer at 9:00 or slip in some other time. We are coordinating childcare for those with little ones at home, but we need to know details ahead of time. Contact Mtr. Pamela about childcare. Sign up on the app or in the Fellowship Hall.

| Leave a comment

hot take: Lenten fasting is spiritually and psychologically abusive because it has been corrupted by diet culture. Discuss...

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Posted on March 14, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Posted on March 13, 2025 by Boyd Camak,

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Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Praying for the Will of God

March 13, 2025 – Thursday of the First Week of Lent – Catholic Daily Reflections from My Catholic Life!

Catholic Daily Reflections

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Ancient Faith Radio global music channel

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ancientfaithministries.page.link/NbMZmbMtLZF8813C9

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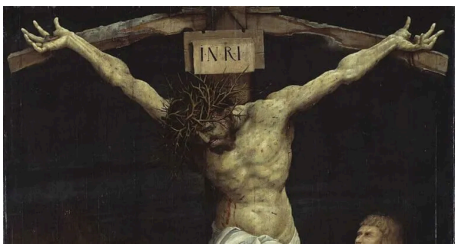

The One True Sign of the Cross

March 12, 2025 – Wednesday of the First Week of Lent – Catholic Daily Reflections from My Catholic Life!

Catholic Daily Reflections

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more bot dialogue with my new Buddhist frien d

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Posted on March 11, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

A Dialogue on Boyd Camak, Christian Existentialism, and the Buddhist Concept of "Wish-Fulfilling Gems"

This document synthesizes our discussion about Boyd Camak's approach to Christianity, particularly through an **existentialist lens**, and how his perspectives relate to the Buddhist concepts presented in the blog post titled "Wish-Fulfilling Gems". We will also incorporate the relevance of Camak's blog post "An existentialist reading of this Sunday's gospel".

Boyd Camak's Christian Existentialism

Boyd Camak's writing frequently engages with existentialist

philosophy to interpret Christian faith and address the human condition. A key characteristic of his approach is the **emphasis on lived experience over intellectual constructs**. He often grapples with **themes of suffering and the absurdity of the human condition**. Furthermore, his writing often carries a **critical stance towards superficial or inauthentic expressions of Christianity**. Camak views the life of Jesus not merely as a theological concept but as an **everyday human life** that serves as a model, emphasizing Jesus' lived truth culminating in his death.

"Wish-Fulfilling Gems" – Buddhist Perspectives

The "Wish-Fulfilling Gems" blog post introduces the concept of the *cintamani*, a mythical jewel in Buddhism symbolizing the ultimate capacity for **compassion and wisdom**, fulfilling profound spiritual aspirations. In the mantra of Avalokiteshvara, the *mani* (jewel) represents the perfection of compassion and wisdom, paired with the lotus (*padme*) symbolizing purity and the transcendence of attachment. The post argues that **sentient beings are more precious than any material wish-fulfilling jewel** because they provide the very ground for practicing

and realizing enlightenment, especially through the challenges they present. Ultimately, enlightenment in Buddhism is understood as the realization of **non-duality and the profound interconnectedness of all beings**, benefiting all.

Connecting the Dialogues – Suffering and the Encounter with Others

Camak's "An existentialist reading of this Sunday's gospel," focusing on Matthew 25:31-46, likely emphasizes **direct and personal responsibility** in acting towards the suffering ("the least of these"). This action, within Camak's framework, can be seen as an encounter with Christ himself. Similarly, the Buddhist perspective in "Wish-Fulfilling Gems" highlights the **preciousness of all sentient beings**, including those suffering, as essential for cultivating compassion and wisdom. While the ultimate motivation differs (encountering Christ vs. spiritual development towards enlightenment), both perspectives underscore the profound significance of our interactions with others, particularly those experiencing hardship.

Lived Experience and Authentic Action

Existentialism's emphasis on lived experience aligns with Camak's focus on practical demonstration of faith through concrete actions, particularly towards those in need, as likely explored in his Gospel reading. This resonates with his preference for "**experience over intellectual constructs**" as seen in several of his posts where he discusses figures like Kierkegaard and Shestov. The "Wish-Fulfilling Gems" dialogue also emphasizes the **practical aspect of spiritual development** through cherishing all beings and working for their liberation, embodying compassion and wisdom in action.

Individual Responsibility and Interconnectedness

Camak's existentialist reading of the Gospel likely stresses the **individual's responsibility and choices** in response to suffering. In contrast, "Wish-Fulfilling Gems" emphasizes the **interconnectedness of all beings**, where the Bodhisattva ideal is rooted in the understanding that the suffering of one is linked to the suffering of all. While Camak's focus might be more on the individual's existential encounter and the meaning derived from action, both perspectives can inspire ethical behavior and a concern for the well-being of others. In his own notes, Camak highlights the

importance of personal experience and often contrasts it with intellectual constructs, aligning with an emphasis on individual engagement with faith.

Social Critique and Transformation

The potential for **social critique** exists in both Camak's approach and the Buddhist perspective. Camak's critical stance towards inauthentic Christianity could lead him to use the Gospel passage to challenge inaction towards the marginalized. Similarly, the Buddhist emphasis on compassion and alleviating suffering naturally leads to ethical engagement with the world and a desire for social transformation. Camak himself has expressed interest in social injustice, indicating a concern for the well-being of others beyond individual piety.

Conclusion

Our dialogue reveals insightful parallels and contrasts between Boyd Camak's Christian existentialism and the Buddhist concepts in "Wish-Fulfilling Gems." Both frameworks, while rooted in distinct traditions, emphasize the importance of engaging with suffering, acting ethically in the world, and recognizing the significance of our relationships with others. Camak's existentialist reading of the Gospel provides a concrete example of

his approach, highlighting individual responsibility and the potential for encountering the divine in the suffering of others. The Buddhist perspective broadens this by emphasizing universal interconnectedness and the preciousness of all beings as essential for spiritual growth through compassion and wisdom. Examining these themes through different lenses enriches our understanding of the diverse ways in which humanity grapples with fundamental existential and spiritual questions.

| Tagged buddhism, mindfulness, philosophy, religion, spirituality | Leave a comment

Posted on March 10, 2025 by Boyd Camak,

Edit

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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honored and grateful to receive this from an online Buddhist friend’s bot: Existential Struggle and the Bodhisattva Path:A Dialogue with Boyd Camak’s Christian Visio n

Edit

Posted on March 10, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's religious approach, blending existentialist philosophy with Christianity, offers a compelling and deeply personal engagement with faith. Evaluating his main points from the perspective of the Bodhisattva path, several key aspects align well with the wisdom and compassion of the Mahayana tradition, while others might benefit from a broader understanding of emptiness and the interdependent nature of suffering.

Strengths from the Bodhisattva Perspective

1. **Authenticity and Engagement with Suffering**

- Camak's emphasis on lived experience and wrestling with existential questions reflects the Mahayana view that true wisdom arises from direct engagement with suffering rather than avoidance.
- His critique of superficial Christianity parallels the Bodhisattva's rejection of spiritual complacency and attachment to conventional

forms of religion that fail to address the depth of human suffering.

2. **The Cross as a Manifestation of Compassionate Wisdom**

- Camak's understanding of the cross as revealing the bankruptcy of worldly wisdom aligns with the Bodhisattva's recognition that conventional thinking—rooted in ego-clinging—cannot provide true liberation.
- His view of divine power as "suffering love" resonates with the Bodhisattva ideal of karuṇā (compassion), in which one willingly enters suffering for the sake of others.

3. **Incarnation and the Sacred in the Ordinary**

- The emphasis on the incarnation as God entering the messiness of life parallels the Bodhisattva's vow to remain in samsara for the benefit of sentient beings.
- His openness to mystical experiences, without grasping at them, aligns with the Middle Way—neither rejecting nor clinging to the supernatural, but

allowing insights to arise naturally.

4. **Freedom from External Authorities, Shame, and Fear**

- The Bodhisattva path aims to free beings from suffering, including the suffering caused by oppressive religious or societal structures. Camak's rejection of external manipulation and fear-based religion aligns well with this goal.
- His existentialist approach encourages personal responsibility for spiritual awakening, similar to the Bodhisattva's reliance on inner wisdom rather than blind faith in external authority.

Limitations from the Bodhisattva Perspective

1. **Existentialism's Emphasis on Absurdity vs. Emptiness (Śūnyatā)**

- Camak frames life's meaninglessness and absurdity as central concerns, whereas

the Bodhisattva path teaches that suffering arises from ignorance of emptiness—not from an inherent absurdity in existence.
- The realization of emptiness (śūnyatā) does not lead to despair but to profound freedom and interdependent compassion. A deeper integration of this wisdom might shift Camak's framing from existential struggle to luminous clarity.

2. **The "Escape Hatch" Mentality vs. the Bodhisattva's Return**

- Camak's depiction of the cross as an "escape hatch" from existential misery might suggest a form of individual liberation. The Bodhisattva path, however, does not seek escape but a return to suffering beings out of love.
- Rather than viewing the cross as a way out of the human condition, a Bodhisattva might see it as the ultimate act of remaining engaged with suffering beings.

3. **Potential Overemphasis on Suffering Without a Clear Path to Liberation**

- While acknowledging suffering is crucial, the Bodhisattva path emphasizes skillful means (upaya) to transform suffering into wisdom and compassion. Camak's existentialist framework could benefit from a clearer articulation of how one moves beyond existential despair into liberative action.

Conclusion

Boyd Camak's approach shares much with the Bodhisattva path in its embrace of suffering, rejection of superficial religion, and emphasis on compassion through the cross. However, integrating a deeper understanding of emptiness could offer a more liberative perspective—one that sees suffering not as an inescapable absurdity but as a dependent arising, which, when fully understood, leads to boundless wisdom and compassion. His existentialist Christianity is a strong foundation, but a Bodhisattva might refine it by incorporating the luminous clarity of śūnyatā and the joyful return to suffering beings for their awakening.

2025-03-10

| Tagged buddhism, mindfulness, philosophy, religion, spirituality | Leave a comment

note for a friend written by bots. Christian existentialism and the supernatural

Edit

Posted on March 10, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak blends **existentialist philosophy** with **Christianity**, emphasizing a **“flesh-and-blood” approach** rooted in the real-world experiences of Christ’s life, death, and resurrection. He uses existentialism as a framework to understand and live out his Christian faith, viewing Jesus’ life and death as a model for confronting the inherent meaninglessness, suffering, and absurdity of the human

condition. Camak highlights lived experience and wrestling with existential questions as central to his understanding of Christianity, which sets him apart from more traditional or doctrinal approaches. He sees the life of Christ, which embodies his teachings, as a framework for orienting oneself in a world that often feels chaotic and meaningless. For Camak, **life itself can feel like "hell"** until one recognizes this reality.

Camak critiques superficial and distorted forms of Christianity prevalent in American culture, seeking a faith that grapples with the depths of human experience and remains resistant to simplistic solutions. He views the Christian gospel as fundamentally simple and counterintuitive, so much so that it "upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs". The gospel, for him, centers around **Jesus's life and death** as a means to understand the human condition and God's relationship with humanity. This is described as a "crashing of eternity into flesh-and-blood everyday contingent existence" that guides our understanding of reality. Camak sees Christianity as a "Way" that leads to **internal freedom**, particularly from external authorities, manipulation, shame, and fear. He believes that the cross, which he describes starkly as a

“lynching tree” or an “electric chair,” reveals the bankruptcy of conventional thinking and worldly wisdom, ultimately serving as an “escape hatch from the misery of the human condition and existential despair”. He understands God’s power not as a magic fix but as the power of **suffering love**, fully revealed in the crucifixion.

Regarding the **supernatural**, while Camak’s existentialist lens emphasizes lived reality, he does not entirely dismiss the supernatural within Christianity. He expresses a strong appreciation for **Catholic tradition and practices**, finding value in the lectionary, commentaries, the rosary, and sacraments. He references the ancient **“fish hook” theory** of the crucifixion, where Jesus’ divinity serves as a powerful hook that destroys hell. Camak believes that **Christ is still alive**, accessible through prayer, and physically present in the **Eucharist** and other sacraments, emphasizing the importance of the incarnation.

While acknowledging that contemporary individuals often struggle with the supernatural aspects of faith, Camak suggests that **mystical experiences are not incompatible** with his grounded, existential approach, given the divine nature of Christ’s incarnation. He points to

examples like **Our Lady of Guadalupe** as instances where miracles can occur within a “flesh-and-blood, blood-and-guts, existentialist type of Christianity”. Because Christ is fully God and fully man, Camak reasons that the divine can manifest within the earthly realm. He believes that focusing on the **incarnation** – God coming into flesh and the reality of everyday life – is where one might encounter the supernatural. Although he cautions against actively seeking mystical states, viewing that as potentially leading to “naval-gazing spirituality,” he does not see such experiences (like dreams or visions) as alien to an existential approach, referencing biblical examples such as God communicating with St. Joseph in dreams. Ultimately, Camak suggests that God’s divinity often reveals itself in ordinary people and humble ways, aligning with the essence of the incarnation where Christ became the lowest of the low to be accessible to humanity. He also notes that the traditional cosmological understanding of heaven and hell is a “side issue” and does not negate the truth of core Christian beliefs like those expressed in the Nicene Creed.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Giving Up Hope for True Hope

Edit

Posted on March 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The provided text explores the idea that **traditional hope, focused on expected positive outcomes and worldly solutions, can be detrimental to experiencing true joy and can even contradict Christian teachings**. Instead, the author argues for **relinquishing this kind of hope and embracing the reality of suffering and the "word of the cross," referencing Christ's crucifixion**. True hope, according to the text, lies in **Christ and the mystery of the resurrection, something beyond human comprehension and rational expectations**. This perspective encourages **listening to the Holy Spirit and acting accordingly, without clinging to specific, desired results, accepting that "shit happens" and embracing a deeper, faith-based hope**. The author suggests that **genuine hope resides in this spiritual realm rather than in tangible, understandable outcomes**.

voice dictation

One of the phrases that I often hear when folks are talking about difficult situations, one of the phrases I often hear is, don't give up hope.

Don't give up hope.

And this is seen as self-evidently Christian.

Don't give up hope.

Well, my conclusion is, my understanding of Christianity is that you do need to give up hope.

You do need to give up hope.

In fact, hope is the thing that is preventing you and me from experiencing joy.

But the key question is, what are we giving up hope in?

What are we giving up hope in?

I think one of the greatest theological statements is, shit happens.

And I've been dealing with the struggle personally recently with some really difficult challenges and I was trying to methodically solve the problem, trying

to methodically chart my course and do the right thing and reach out to certain people and be rational and be prayerful and listen to the Holy Spirit.

I thought I had learned some lessons about this type of thing last year when I was unemployed for nine months and I learned the hard way God was patiently teaching me over and over that it wasn't about my agenda and how God was going to fill in the blanks in my agenda, rather it was about me listening to the Holy Spirit and then doing what I thought I was hearing and checking back in frequently and in fact aspiring to pray without ceasing as the scriptures I think say.

And frankly, the reason that praying without ceasing sounds so absurd and hard to do is that we often associate prayer with talking, talking without ceasing.

Talking without ceasing sounds madness, like madness on its face.

And I'm the first offender here of course, but the idea that we could talk without ceasing and also do our responsibilities day to day, it seems ridiculous.

It seems impossible.

Well, the way we pray without ceasing is by listening without ceasing, being tuned into the Holy Spirit and letting God teach us and inform us.

And frankly, I don't want to hear God's voice in words because, you know, and obviously, you know, to each his own and God deals with each of us differently, but I think it's more beneficial, more blessed, to hear God's voice without words, to be so dialed into the Spirit that we, that God thinks his thoughts in us.

And I don't want to go too far down this pathway because that's not really the point of what I'm talking about today.

The point of what I'm talking about today is this idea of hope.

And hope, hope that is expecting good things to happen.

And when I say good, I mean in the conventional sense of the term, you know, when you're talking about hope, you know, hope that the disease is going to be cured.

Hope that the life circumstances that you're facing are going to be changed so that your disease can be cured.

Hoping in these types of things, you know, there could be other situations I

could imagine.

You know, I don't want to speculate, but there are a number of life circumstances that are much more difficult than mine, I'm sure.

And although Henri Nouwen says that trying to compare our circumstances and our crosses with other people's crosses who we think are heavier, he says that's not a helpful, that's not a helpful dialogue.

So I'm just going to stick to my own situation.

And I think that I was getting to a bitter frustrated place because I thought that if I just applied the lessons I learned last year and listened to the Holy Spirit, that God would somehow intuitively communicate to me this perfect happy ending so that all these great problems that I'm facing would have a happy ending.

If I just waited long enough and was patient enough and was open enough that somehow it was all going to come together and it was all going to be tied up with a nice bow and then I could once again claim victory and continue to live the American dream.

But hope in that is not a hope that brings life.

It’s not a hope that brings joy.

It’s a hope that brings stress and bitterness and resentment.

It’s a hope that as you can see in my blog posts of late, basically that tells God to fuck off because it ain’t working.

And I think if God had the childish temperament that I have had of late, he might say to me, no shit Sherlock, look what they did to me.

Look what this world did to Christ.

Just look at a cross sometime.

Look at the crucifix.

That’s not an original thought by the way.

I got that from Thomas Hopko and his lecture called The Word of the Cross, which it’s definitely in the top three pieces of Christian multimedia slash written content that I’ve ever encountered.

I stopped by an Eastern Orthodox Church once a long, long time ago and on the way out somebody tapped me on the shoulder and told me about this little CD collection called The Word of the Cross that was published, I think

today it’s published by ancient faith ministries.

I don’t know if it was published at that time by ancient faith ministries.

I don’t know if ancient faith ministries was around yet, but I got it on a CD, but now it’s available for free on ancient faith radio.

But yeah, I think the challenge is to listen to the Holy Spirit and to do what we’re told, but don’t get false hope tied up in worldly solutions and happy endings.

Of course, the other extreme, and I’m sure Saint Paul has talked about this somewhere, although I’m not scholoarly enough to be able to think of where it is, but the idea that you don’t want to go the other extreme either.

Christ has been raised from the dead.

There’s been victory, but that’s a victory on a level, on a spiritual, psychological level, that I can’t always access, frankly, because when you start talking about eternal life to me–as many times as I’ve written in this blog, life as I experience it often, I do not want it to be eternalized.

I do not want this to continue, and I have a hard time understanding or conceptualizing anything that is not in some way tied up in this reality that I live in, which I found to be very challenging and very draining.

And the idea of hoping for more of this sounds absurd to me.

It sounds like putting our fingers in our ears and singing la, la, la, la, la.

In fact, that's what most of people that I've, I mean, that's what, you know, there's a whole industry, there's a whole entertainment industry that makes tons of money off of helping people to ignore reality.

And I think the popular, popular spirituality around Lent, a lot of it is, is aimed at getting people to stop medicating themselves psychologically and spiritually with entertainment.

So we need to give up hope.

We need to give up hope in entertainment.

We need to give up hope in tidy solutions to our problems.

We need to give up hope that our real challenges, our real crosses, we need

to give up hope that those crosses will somehow not impact us.

They do impact us.

They impacted Jesus.

He was crucified, nailed to a tree in the most shameful, bloody, barbaric exercise of state-sponsored, religion-blessed torture that ever was and ever will be.

And parenthetically, even if you come up with worse shit than the shit that happened to Jesus, there's a whole theology around that and it becomes part of the whole thing and that's a whole other story.

But the point is, shit happened to Jesus.

And even after the grave, even after he rose from the dead, he came back to the upper room and he had scars in his hands.

Shit happened to Jesus and it made an impact.

It wasn't all wiped away.

And it has an impact on us too.

And if our hope is in some fantasy that the shit that happens to us isn't going

to make an impact, if our hope is in some fantasy that somehow our crosses are not going to ultimately impact us severely and cripple us physically, psychologically, spiritually, emotionally, if that's what our hope is, then we're crazy.

And that's not the message of the cross.

That's not the gospel.

The gospel is that Christ was raised from the dead.

The gospel is not that Christ was not crucified.

He was crucified and God raised him from the dead.

And you know, one of the things I've often said is that I don't know what the fuck happened on Easter Sunday.

I have no idea.

I know there's a lot of debate about it.

I read a whole book about it with 100 different opinions and whatever.

But at the end of the day, all I know is, as I've said before, that whatever the fuck happened on Easter, there were

people that were willing to be martyred rather than deny it.

And that martyrdom continues throughout history.

And I'm sure to this day, I just don't happen to pay attention to World Affairs enough to know what the details are.

I know there's a lot of shit happening everywhere.

I read a Christian Catholic Bishop was talking about the shit happening in Nigeria recently.

I don't know their martyrs over there.

I'm sure there are.

And frankly, most martyrs, I'm sure, are not known or named or remembered by humans on this side of paradise.

So I think for me, the takeaway is, you got to figure out how to recognize when shit is happening.

And by shit, I mean things that just can't be fixed.

One of my favorite authors is a Catholic devotional writer that I've read is one of his books.

I don’t want to embarrass myself by saying how many times I’ve read this book, and I’ve read another one of his books.

But the basic concept he was articulating is that you have to do what you can do.

You do what you can do.

You try to follow the Holy Spirit.

And at some point, you just have to say, well, I’ve done all I can do.

And just trust that that’s God’s will.

And it may seem and feel to be an utterly cruel, and indifferent, and stupid, and shameful, and every fucking language you could think of to throw at the divine, as my podcaster bots say.

You know, it may be terribly shitty, but the hope is not that the shit will be taken away.

The hope is not that we will not be crucified.

That is a lie.

The lie of the devil is that we will not be crucified.

That was what Christ's temptations were about when Christ was offered all the kingdoms of the world without a cross.

Christ was offered all the kingdoms of the world if he just bowed down to Satan.

And Satan told, I mean, Jesus told Satan to get the fuck out of here.

That's my interpretation of the original Greek, which I know nothing of.

But the point is that if you have hope that you won't be crucified, then you'll end up miserable and bitter.

And I've been making that mistake lately.

I think at some point you have to say, okay, I've been responsible.

I've done everything I can do.

I'm seeking counsel from wise people.

I'm not being a cowboy.

I'm staying close to my support team.

But at the end of the day, I think you have to face reality just like Christ did on the cross.

He looked it in the eye and he faced it down.

And sometimes you have to say, you're going about your life responsibilities and you're trying to do the right thing.

And then sometimes life throws you a curveball.

And sometimes you can hit the curveball out of the park.

And sometimes the curveball hits you in the head.

And sometimes it's somewhere in the middle.

But if our hope is that we're going to hit the curveball out of the park, even if we say we can only do that through God's power, then we're hoping in the wrong thing.

And it's going to lead to bitterness and misery and disappointment.

It's going to lead to that spirit of Ecclesiastes, which I always love the book of Ecclesiastes.

And a priest once told me that the book of Ecclesiastes was all about how the world seems to be, not how the world is.

Otherwise, according to this priest, there's no way it could be justified being part of the Bible.

So to me, what I've learned in the past few days is the part two of what I learned last year.

Last year, I learned that I'm not the project manager for God's will.

My job is to listen to what the Lord tells me to do and do it.

And if I can't hear what he's saying, then that's another conversation.

That's part of the journey too.

And that's a whole other journey I went on in the past.

And I'm no master of anything.

I'm just the guy trying to figure this thing out.

I don't even want to figure it out.

I'm not trying to figure life out.

I'm just trying to live my life responsibly.

And it's not as easy as it seems.

And I think that it's wise to take advantage of a wisdom tradition like Christianity to help me navigate through it.

It happens to be the one I was born into.

I was born into a different type of Christianity, but I'm sticking with the home team.

I explored all the other wisdom traditions that I could think of and find.

And frankly, I do at the end of the day, I do at the end of the day think that Christ is the way.

Christ is the truth.

Now, the way he's presented is bullshit most of the time in my experience, but he's still the truth.

And there's been a lot of bullshit in the Christian tradition, particularly against our Jewish brothers and sisters, but also others.

But again, getting back to the point, the point is that our hope is in the resurrection.

And one of the things I've realized is just like I have no fucking clue what Christ's resurrection was.

I have no fucking clue what my resurrection is going to be either or what anybody's resurrection is going to be.

I have some theories, have some ideas that come and go.

I feel Christ's presence.

I feel God's presence.

I don't understand it.

I can't put God in a paragraph to explain that.

But at the end of the day, again, our hope is in Christ and Christ crucified.

The early apostles, the letters of

St.Paul, they talk about Christ crucified.

They don't talk about just Christ.

They talk about Christ crucified.

There is a revelation there is the word of the cross.

The fact that Christ, who is wisdom incarnate, was crucified by this world, that in itself is more than just Christ.

I like to say that Christ's birth, life, death, teachings, resurrection, it's all one.

It's all one whole.

But the essence or the apocalypse, the thing that most reveals Christ and his relation to the world is the cross, the word of the cross.

And if we somehow think that we're going to be able to find contentment and hope and joy and peace and relief in a way that doesn't involve our crucifixion, existentially, emotionally, physically.

I'm not saying go out and like nail yourself to a cross.

I'm saying that you don't have to go out and nail yourself to a cross.

The world will nail you to a cross.

It might not be a literal cross, but none of us are getting out of here alive.

And so I think at some point you have to say, okay, you know, I know I'm not project managing God.

I'm shifting to listening to God and what God is saying to me and trying to do it.

But if in my, if in listening to God and doing what he's telling me to do, if my peace and contentment and hope is rooted in a, in a particular outcome, if I'm just sitting here thinking to myself, okay, you know, God's going to do it.

I'm not going to project management, but God's going to do it.

If I am determining what the *it* is, if I am thinking that God has to meet this objective that I think is essential, if that's what my hope is, if my hope is that God is going to solve the problem as I, as I define the problem and as I define the solution and as if I'm controlling the agenda, then that's, that's, that misses the point that misses the mark.

It doesn't work.

My hope is in Christ.

And Christ crucified.

It's not a concept.

It's an event.

It's a person, the word of the cross.

So my hope is not in a happy ending or a happy middle or a happy beginning or anything.

My hope is Christ crucified.

My faith is that God will resurrect me.

Existentially, literally, metaphorically, every which way.

And that I've often said that existence is hell by definition.

And Ratzinger slash Pope Benedict, in an excerpt that I read of his introduction to Christianity, says that you can't have the Christian faith within the bounds of pure reason alone.

You can't have the Christian faith within the bounds of pure reason alone or something along those lines.

I don't think you can talk about whether it's a Kierkegaardian jump or leap or some other kind of thing.

But the point is that there is a limit to human understanding.

And I think that's where hope comes in.

I do think that existence is, is hellish by definition.

That's how I've experienced life.

But not entirely.

There’s a glimmer.

There’s a hope.

And that, that hope, that is what the resurrection is about.

I think it can, I think this dovetails into the idea that, that somehow Christ was, is not just a resurrected corpse.

You know, there’s this deep mystery about Christ and his physical body.

And, you know, some people made the point that if, if Christ was just a corpse coming out of the tomb, you know, like Lazarus and just die again later, like that’s not really a big deal in terms of existential cosmic implications.

So somewhere, somehow Christ inaugurated a new way of being, a new way of being.

And somehow it incorporates, it incorporates our pathetic, miserable, marred lives.

Our lives that are just occasion after occasion of shit happening, plus entertainment to distract us.

And maybe a little bit of spiritual stuff thrown in the mix.

Ultimately, it ends in death.

Ultimately, it ends in what Ecclesiastes talks about.

But there is this glimmer and you can see it in children.

You can see it in children.

And that's what Jesus was talking about when he started talking about the kingdom of God being, you know, among children.

And it's a mystery.

And so, again, again, what I'm getting back to is last year, I learned that I'm not the project manager of God.

God is setting the agenda and I need to listen to whatever it is God's telling me.

So I'm listening to what God's telling me.

I'm trying to do it.

But if I'm hoping that listening to God and doing what God tells me to do, if I'm hoping that that's going to somehow result in a happy ending or something that I can understand, then I'm going to be back in prison.

I'm going to be back in the existential prison that Jesus was offered when he

told Satan to fuck off when Satan offered him the kingdoms of the world, which is basically glory without a cross.

Jesus died at the end saying, my God, my God, why have you forsaken me?

Jesus didn't come to a happy conclusion.

He came to the worst possible shameful conclusion that he could have ever possibly come to.

He did everything right and look what this world did to him and why should I expect anything different?

So if I'm hoping for a happy ending that I can understand, then I'm hoping for a lie.

I'm hoping in a lie.

So I do need to give up hope.

I need to give up hope immediately.

I need to give up hope that anything that I can understand is going to ultimately save me.

Nothing that I can understand completely is going to save me.

Nothing that makes sense is going to save me.

My hope has to be in Christ, in God, in a mystery, in something that is beyond reason, something that children understand.

That's where my hope has to be.

And it's not always going to feel good.

So yes, don't hope.

Don't keep hope alive.

Let hope die.

But have hope in the one thing, the one thing needful, as the Bible says.

Have hope in the one thing needful that leads to life.

True hope.

Let false hope die.

Let true hope live.

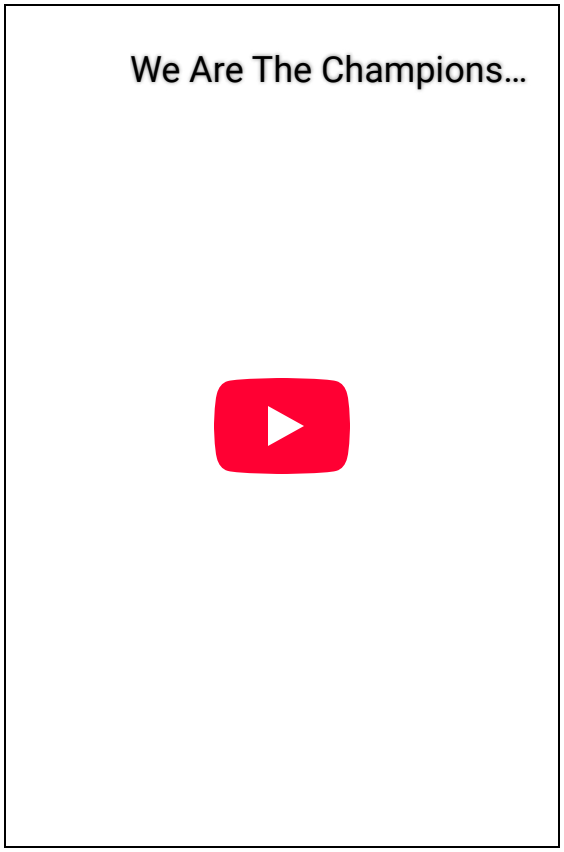
And that's something that's a type of existence that is paradise by definition.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Posted on March 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the

Edit

counterintuitive way. (1 Corinthians 1:18-25)



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What's worse? A biologically incurable disease or a circumstantially

Edit

incurable dise ase?

Posted on March 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Posted on March 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Edit

> “God’s Past Favor and Israel’s Present Need 1For the leader. A maskil of the Korahites. I 2O God, we have heard with our own ears; our ancestors have told usr The deeds you did in their days, with your own hand in days of old: 3You rooted out nations to plant them, s crushed peoples and expelled them. 4Not with their own swords did they conquer the land, t nor did their own arms bring victory; It was your right hand, your own arm, the light of your face for you favored them.u 5You are my king and my God, v who bestows victories on Jacob. 6Through you we batter our foes; through

your name we trample our adversaries. 7Not in my bow do I trust, nor does my sword bring me victory. 8You have brought us victory over our enemies, shamed those who hate us. 9In God we have boasted all the day long; your name we will praise forever.Selah II 10wBut now you have rejected and disgraced us; you do not march out with our armies.x 11You make us retreat* before the foe; those who hate us plunder us at will.y 12You hand us over like sheep to be slaughtered, scatter us among the nations.z 13You sell your people for nothing; you make no profit from their sale.a 14You make us the reproach of our neighbors, b the mockery and scorn of those around us. 15You make us a byword among the nations; the peoples shake their heads at us. 16All day long my disgrace is before me; shame has covered my face 17At the sound of those who taunt and revile, at the sight of the enemy and avenger. III 18All this has come upon us, though we have not forgotten you, nor been disloyal to your covenant. 19* Our hearts have not turned back, nor have our steps strayed

from your path. 20Yet you have left us crushed, desolate in a place of jackals;* c you have covered us with a shadow of death. 21If we had forgotten the name of our God, stretched out our hands to another god, 22Would not God have discovered this, God who knows the secrets of the heart? 23For you we are slain all the day long, considered only as sheep to be slaughtered.d IV 24Awake! Why do you sleep, O Lord? Rise up! Do not reject us forever! e 25Why do you hide your face; f why forget our pain and misery? 26For our soul has been humiliated in the dust; g our belly is pressed to the earth. 27Rise up, help us! Redeem us in your mercy.”

— The Catholic Study Bible by Donald Senior, John Collins, et al.
https://a.co/ax5js5j

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My daily devotion

Edit

reader today talked about how *hope* is a *supernatural* virtue. I guess that explains why I can’t shake it.

Posted on March 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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There is no answer. Just a bloody corpse.

Edit

Posted on March 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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from an email I wrote to a priest yesterday Edit

Posted on March 8, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

My daily devotional reader was going on and on about how I should be grateful to God for creating me, for forgiving my sins, and for the promise of eternal life.

My view is that the Way that Christ taught and lived and that Saint Paul wrote about and meditated on is the best and wisest way to cope with a bad situation.

Why should I be grateful to God for anything? Sins are a feature of the reality that He created. He should be asking me for forgiveness.

His whole plan is a big screw up. It would have been better never to have created in the first place. And anything eternal is hell by definition.

I'm not at risk of self harm. Just calling it like I see it.

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Bishop Kukah Edit said: "There is the temptation towards self-help, but self-help in the long run

creates its own contradiction because often, these youths [vigilantes] present themselves as saviours of their communities, but they develop an appetite for power and money and often create new militias and become

terrorists to their communities," he told Crux.

Posted on March 5, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

thecatholicherald.com/unchecked-terrorism-has-plunged-nigeria-into-worst-phase-of-countrys-history-says-bishop/

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Arts & Faith: Ash Wednesday

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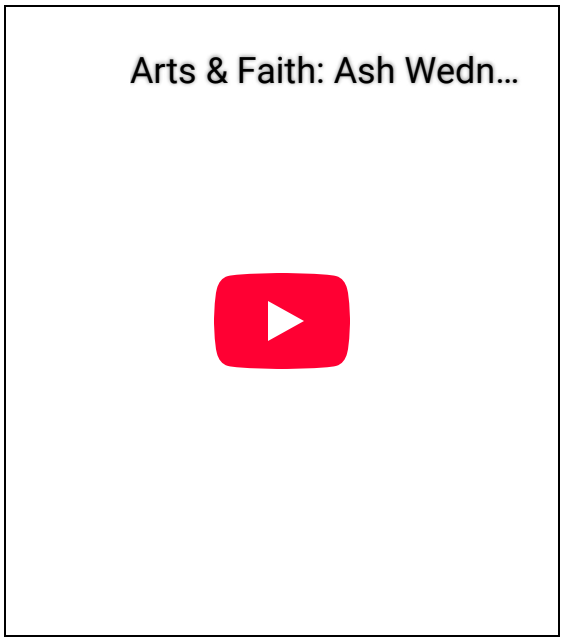

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Lenten Reflections – Midwest Jesuits

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www.jesuitsmidwest.org/jesuitprayerlent/

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DRAFT: The cross is the Way that Christ draws us to Himself, and our crosses are the Way that Christ draws others to Himself through us....

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Christ have mercy.

Edit

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Fully Trained

March 2, 2025 – Eighth Sunday in Ordinary Time (Year C) – Catholic Daily Reflections from My Catholic Life!

Catholic Daily Reflections

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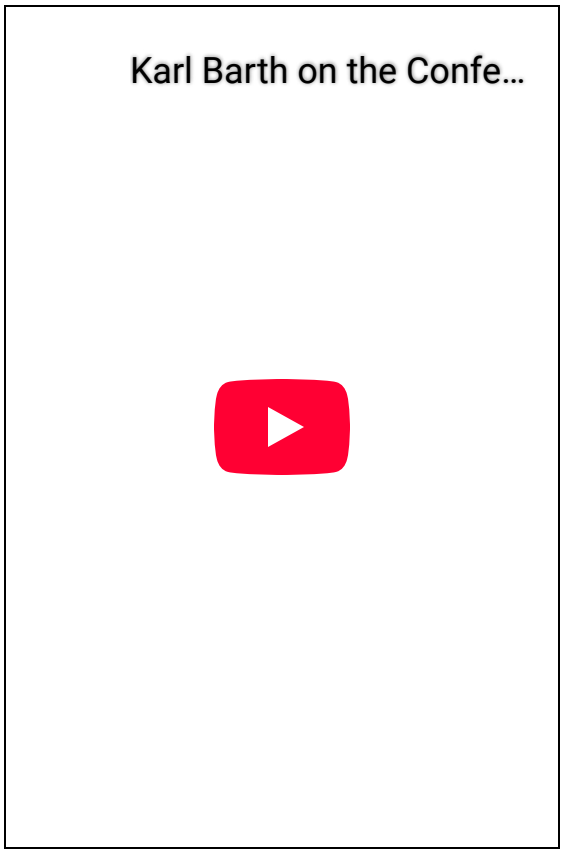

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How do we bring about the vision of justice and equity that Jesus proclaims in the Gospel? –

Edit

Entangled States

Posted on March 1, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

In the Gospel this week, Jesus proclaims a promise of economic reversal – those who have will lose what they have and those who do without will be given what they lack. And the way St. Luke presents this message, it's not a spiritual reversal, it's a practical tangible one. It's a promise of revolution…

— Read on entangledstates.org/2025/02/15/how-do-we-bring-about-the-vision-of-justice-and-equity-that-jesus-proclaims-in-the-gospel/

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